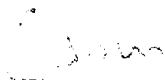




A NEW VERSION
OF
THE FOUR GOSPELS;

WITH
NOTES CRITICAL AND EXPLANATORY,

BY A CATHOLIC.



Ταῦτα δὲ γέγραπται ἵνα πιστεύσῃτε ὅτι ὁ Ἰησοῦς
ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.—ΙΩΑΝ. XX. 31.

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INTRODUCTION.

THE writer of these pages submits the following remarks to the consideration of his readers.

1. The man who, for the purpose of instruction or edification, peruses the four books of the gospels—the only authentic sources of information respecting the words and actions of our blessed Lord—should be aware that he is reading works composed about eighteen centuries ago, and descriptive of events which happened among a people of different language from his own, of different manners, of different habits of thought, of different institutions—social, political, and religious. He must, therefore, expect to meet in them with colloquial idioms to which he is a stranger, with allusions to matters of which he is ignorant, and with figures, metaphors, and similitudes—the usual vehicles of oriental instruction—the exact import of which, though easily understood by those to whom they were addressed, can now in many instances be discovered only, if it can be discovered at all, with the aid of long and patient investigation.

2. In addition, he must never lose sight of one particular circumstance in the history of that

people—that at the time to which these books relate, they were in daily expectation of a redeemer promised in the writings of their prophets. These writings were constantly read to them in their synagogues ; every passage believed to refer to the redeemer was carefully explained by their teachers ; his coming and his future triumphs were favourite subjects of conversation with men writhing under a foreign and detested yoke ; and thus by degrees there grew up among them—as is the case with every religious sect in respect of its distinctive doctrines and practices—a species of religious idiom, a set of peculiar phrases consecrated by custom to the expression of the attributes of the redeemer, and of the adjuncts and the consequences of his coming. He was known among them under different appellations, which may be translated ‘ the anointed,’ ‘ the son of David,’ ‘ the king of Israel,’ ‘ he who is coming,’ or ‘ about to come.’ It was believed that he would be preceded by Elias, or by some one, whom, in ignorance of his name, they denominated ‘ the prophet.’ From the prediction of Daniel, (*c.* vii. *v.* 13) they had persuaded themselves that he would first appear riding on the clouds of heaven, and his coming in that manner they understood to be ‘ the sign,’ the visible proof of his arrival. Then, the existing ‘ age,’ or period of the Mosaic dispensation, would, in their opinion,

end ; and the ‘future age,’ or the reign of the anointed, would begin. Then a kingdom, to endure for ever, would be established, ‘the kingdom of the heavens,’ an expression in their language equivalent to ‘the kingdom of God’ in our’s.—Now instances of this phraseology abound in the gospels. Indeed, it could not be otherwise, if our Saviour meant to be understood by his hearers, or the evangelists by their readers. We, therefore, ought to be constantly on our guard ; for, if we take, in their obvious signification, phrases, to which custom had assigned among the Jews a very different meaning, we shall unavoidably fall into error.

3. Of the gospels the most important parts are those which comprise the discourses of our blessed Lord. Now it should be remembered that we have not these discourses in the language, nor often in the form, in which they were spoken. We have them not in the language. For he spoke to his hearers in their native dialect ; the evangelists present his discourses to us in the Greek tongue. We have them, therefore, only in versions : in versions, too, made by four independent writers, translating into a foreign language with which they were but imperfectly acquainted. Hence the reader, if he be at all versed in the art of translation, will see, that the utmost which he can expect from such versions is, that

they agree in substance, while they differ in language and manner.*

The discrepancies, however, which they present, amount to something more than this. At the present day, the translator of the inspired writings considers it a sacred duty to render his work, as far as the idioms of different languages will admit, an exact copy of the original; and we cannot doubt that the evangelists, in their Greek versions of our Saviour's discourses, would have believed themselves bound by the same law, if they had been aware of the immense importance which would be attached to their writings in later ages, and of the severe scrutiny to which on that account each expression of theirs would be subjected. But of such obligation they seem to have had no idea. The comparison of corresponding

* It may, perhaps, be objected that, according to several respectable writers, the Greek had superseded the Hebrew language, or at least was generally understood among the Jews, and therefore that our Lord may be supposed to have delivered his discourses in Greek. But this opinion, so improbable of itself, rests on grounds which appear to me very unsatisfactory; and is, moreover, inconsistent with the fact, that St. Paul, when he addressed the people in his own defence (*Acts* xxi. 40), and Josephus, when by command of Titus, he harangued John and the multitude, (*De Bel.* vi. 2) are both stated to have spoken the Hebrew language. How far that language might have degenerated from its original purity, we know not; but, as both the scripture and Josephus call it Hebrew, and not Syro-Chaldaic, much less Greek, I shall without fear of error give it the same appellation in the following pages.

passages will show that they did not consider themselves in the light of verbal translators. They were careful to give the general import of our Lord's words, but frequently gave it in language which was entirely their own. What, for example, could be more important than the commission given by our blessed Lord to his apostles immediately before his ascension? (*Matt.* xxviii. 19; *Mark* xvi. 15.) Now, according to St. Matthew, that commission was conveyed in these words: *Go, instruct* (or, more literally, *make disciples of*) *all nations*; according to St. Mark, *Go unto the whole world, announce the good tidings to the whole creation*. The import of each is the same; the inference to be drawn from each the same. But which represents the words actually spoken by our Saviour? It is plain that both cannot. Their phraseology is cast in very different moulds. From either we must infer that the apostles received from their Lord a commission to instruct all mankind in his doctrines; but whether the expressions which he really used have been recorded by the one, or by the other, or by either, we are ignorant.

This, however, is not all. We seldom have these discourses in the form in which they were actually spoken. For the evangelists were not translators only,—they were abridgers also. They had to comprise within a small compass, what,

perhaps, had occupied our blessed Lord several hours in the delivery. Hence each was compelled to select, to arrange, to condense, in accordance with his own judgment; and, therefore, we must expect to find that one suppresses what another retains; one transposes to the conclusion what another presents at the beginning; and one relates in detail what another compresses into a few words. Such discrepancies must be the result, when the writers act without concert, and have to consult only their own individual judgment.

This task of abridgment has been productive also of occasional obscurity in passages allusive to some previous question or occurrence. The omission of such question or occurrence by the evangelist, leaves the reader at the present day in the dark, as to the true meaning of the answer or remark which it elicited from our Saviour.

4. Moreover, it should be kept in mind, that, at the time when the evangelists wrote, that accuracy of quotation which we require at the present day, was seldom expected. The man who cited a passage from another writer, did not often confine himself to the very words of the original. If he expressed the meaning, he had done his duty. It is often in this manner that the most ancient Christian writers quote the words of scripture; in this manner that the evangelists repeatedly

appeal to the testimony of the prophets ; and even in this manner that they occasionally cite passages from their own works. Let the reader compare the quotation in Matt. xxvii. 9, 10, with the real text of Zach. xi. 12, and he will see what liberties have been taken both with the phraseology of the prophet, and with the structure of the sentence ; or let him turn from John xviii. 9, to verse 12 of the preceding chapter, and he will be convinced that, when the evangelist professes to quote his own words, he is perfectly satisfied if he transcribe their meaning. We have a still more striking instance in the inscription placed by order of Pilate upon the cross. Each of the four evangelists undertakes to copy it, and each gives a different version—different in words, though not in substance. According to one it was, *This is Jesus, king of the Jews* (Matt. xxvii. 37) ; according to the second, *The king of the Jews*, without the pronoun (*Mark* xv. 26) ; according to the third, *This is the king of the Jews*, with the omission of the name (*Luke* xxiii. 38) ; and according to the fourth, *Jesus of Nazareth, king of the Jews*, omitting the demonstrative pronoun, and adding the name of the town where Jesus had formerly dwelt (*John* xix. 19). Now, if they allowed themselves so much latitude in the citation of written instruments, we may reasonably conclude that they assumed the same liberty in

quoting from memory the sayings and discourses of their master.

5. In addition, it may be proper to forewarn the reader that he is not to expect in these narratives many specimens of elegant writing, or models of historic composition. The inspiration of the writers secured them from doctrinal error ; but it did not invest them with those literary acquirements which are the result of education and study. Their works are in Greek, which was not their native language ; and their pages, particularly those of St. John, abound with hebraisms, omissions, repetitions, and inaccuracies. Their vocabulary seems to have been scanty ; and they appear not to have paid particular attention to the exact import and real value of words. In narration they often confound times and places, and omit circumstances, which to them, conversant as they were with the facts, might appear unimportant, but which are necessary to render the history intelligible to others. Now this is not said to detract from their merit. *God chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty* (1 Cor. i. 28). If the evangelists were deficient in worldly acquirements and literary pretensions, they were nevertheless ‘ wise unto salvation.’ Their wisdom was sterling gold ; in the comparison with which the wisdom

of the pagan teachers, with all its taste and elegance, was no better than dross or tinsel. But the remark is made, that the reader may be aware of the latitude of interpretation to which the works of such writers on speculative or doctrinal matters must be subject; nor feel surprise if ingenious men, under the guidance of their own judgment, are occasionally able to draw from them very different and sometimes contradictory conclusions.

6. Again, if he would form a correct notion of the spiritual doctrine contained in these narratives, he should make himself acquainted with the peculiar circumstances of those to whom such doctrine was announced, and of those for whose immediate use these narratives were composed; otherwise he may consider as of general and perpetual obligation that, which was meant only for a particular time or for particular individuals. Of the instruction delivered by our blessed Lord, much is undoubtedly applicable to every Christian, whatever may be his situation in life; but much was addressed solely to his chosen disciples, the poor fishermen of Galilee, for the purpose of fitting them for the high office of the apostleship after his ascent into heaven; much to his enemies among the Jews, to warn them of the judgments which they would entail upon themselves by their obstinacy in rejecting his doctrine; and much to

men, as yet unbelievers, with a view to their future conversion, and to their admission into the first Church at Jerusalem,—a Church which in some important points of discipline was to differ from every other Christian Church of that, or of subsequent ages. It is plain that instructions delivered to these three classes of men, with reference to their particular circumstances, cannot be applicable in their full extent to every Christian at the present day.

And here we must not lose sight of the peculiar discipline of the Church of the Hebrew Christians.

1st. It was the will of our blessed Lord, that not *one tittle of the law should pass away, till all things were done*: that is, till the destruction of Jerusalem rendered the observance of the law impossible. Hence, the Hebrew Christians were expected to practise circumcision, to keep the sabbaths, and to observe the Mosaic ritual (*Matt. v. 17*; *Acts xv.*). In fact, had they done otherwise, had they apostatized from the law—for apostacy it would have been thought—there can be no doubt, that they would have been all massacred by the intolerant zeal of their countrymen.

2nd. It was also the pleasure of our Lord that they should be distinguished as a body by their manner of life, that they should be a shining light to the other Jews (*Matt v. 14*), and therefore, he commanded that they should renounce all

things, to follow him; that they should sell all that they had, and give the price to the poor; that they should have no property of their own, but all things in common; and that they should rely on providence for their future support. That this form of discipline was established among them at first, and continued for seven years, we know from scripture (*Acts* ii. 43; iv. 34): and though from the absence of all historic documents, we cannot prove its continuance, yet there is no reason whatever to suppose that it was abolished before the destruction of Jerusalem. Now, if we recollect, that the religious instruction contained in the gospel, was delivered to the natives of Judea, to men of whom this Hebrew Church was to be formed, to individuals called upon to join with their belief in Christ the renunciation of property and the practice of the law,—two points which did not concern the Gentile Christians,—we must expect to meet in our Saviour's discourses with many passages inculcating these obligations, which passages, though strictly applicable to the Jewish converts, had no reference to the form of discipline to be established in the Churches of Gentile origin.

Then with respect to the gospels themselves, though every sincere christian will admit that they were composed by inspired writers, it may be a legitimate subject of inquiry with what im-

mediate view they were composed. Were they only occasional narratives, suggested by circumstances, and intended for the immediate use of particular persons; or were they meant by the writers as historical records to convey to all future generations a faithful account of the actions and doctrines of our blessed Lord? There can be no doubt that the first is the real light in which they ought to be considered. As far as can be ascertained from internal evidence and ancient testimony, St. Matthew wrote in Hebrew for the use of the converts in Judea, St. Mark in Greek, for the Jewish converts in Rome, and St. Luke also in Greek, but for the use of an individual of the name of Theophilus, *that he might know the certainty of the things in which he had been instructed.* (*Luke i. 4.*) All three proceed on nearly the same plan. They record the coming of the baptist, the preaching of Jesus, his declaration in favour of the law, his injunction of the renunciation of property, his parables prophetic of the rejection of the Jews, his predictions of the persecution of the Hebrew Christians, his denunciation of the judgment about to fall on the nation, his exposition of the signs which should precede that judgment, and his advice to his disciples for their escape from the common doom. All this shows that they wrote before the fall of Jerusalem, and for the first generation of Christians. St.

John's work is of a very different description. He hardly ever touches on any one of these topics. He says nothing about the law, or the renunciation of property ; he has no parables respecting the punishment of the pharisees, no prediction of the ruin of Jerusalem and the dispersion of the nation—the time for these things had gone by before he wrote ; —his object is the instruction of the Gentile Christians ; to refute erroneous notions respecting the person and character of Jesus ; to show that Jesus, the promised redeemer, was not a mere man, but the creator of all things that had been made,—the word made flesh, who dwelt with his father in glory before the foundation of the world. He points out to his readers the real object of his writing—*to the end that ye may believe that Jesus is the Messiah, the son of God (John xx. 31.)* But there is not in any of these works so much as a hint that the writers had in view the instruction of future generations, of men who were to exist many centuries afterwards, of men of different climes, and habits, and descent ; there is nothing in them to warrant even a suspicion that they ever thought of any other readers than the converts of the day, the new Christians with whom they were more immediately connected. In the three first, the manner, the language, the whole composition, is adapted to the state of Christianity before—in St. John to the state of Christianity immediately after—

the fall of Jerusalem. Now, though truth is one, though the principles of morality are the same at all times and in all places, yet the right understanding of religious doctrine, and the correct application of religious precept, will often depend on the peculiar circumstances of those to whom such doctrines and precepts were originally announced ; and to suppose that whatever of advice and command was addressed by our Lord to the unbelieving Jews, or communicated by the evangelists to their new converts, the same must of course be literally applicable to all Christians to the end of time, will frequently lead to unsafe and unsound conclusions.

7. In like manner the reader will find himself in error, if he suppose that in these four tracts, taken separately or collectively, he possesses a full and complete statement of the doctrines and precept of our blessed Lord. The comparison of their contents will show, beyond the possibility of doubt, that they are all imperfect narratives, comprising only those particulars which the respective writers considered it of importance to communicate, in furtherance of the object for which they wrote. Even the gospel of St. John, though it was posterior in time to the other three, and though it presents a considerable mass of new matter, of which no trace is to be found in the preceding gospels, does not fill up the deficiency

which they had left. For the evangelist, at the conclusion, is careful to inform us, that his work is rather a summary than a history, and that it is confined to a small portion only of the actions and sayings of our Saviour. *Many other wonders did Jesus also work in the presence of his disciples which are not written in this book. There remain many other things that Jesus did, which were they written one by one, the world, I think, would not contain the books so written.*—John xx. 30 ; xxi. 25.

8. But then, if these narratives be thus defective, can it be that they were composed for the purpose of forming the historical part of a religious code, from which alone, as many pretend, succeeding generations were to draw, without the aid of oral testimony or tradition, all their knowledge of Christian faith and Christian practice? This, indeed is a very common opinion, but one, which on examination, will be seen to be without foundation. It can boast of no warrant from scripture—where, however, if it be true, such warrant must exist—and it implies the improbable, the startling supposition, that the divine wisdom, for the purpose of providing us with this sole, and therefore indispensable, source of religious knowledge, preferred to leave us four imperfect and occasionally discordant narratives, in the place of one complete and consistent history. In

fact, the precepts and doctrines promulgated in the gospels, are often conveyed in language so metaphorical and figurative, so obscure and enigmatical, that it seems difficult to conceive how the very contemporaries of the evangelists could be sure that they understood it correctly, unless they possessed the additional aid of oral interpretation from the apostles themselves, or from teachers commissioned by the apostles. If such was the case, then, can it be otherwise now ?

In conclusion, it may be proper to inform the reader, that the notes which are appended to the text in the following pages, are not of a controversial character. Their object is the elucidation of obscure passages, or the explication of allusions to national customs, or the statement of the reasons which have induced the translator to differ occasionally from preceding interpreters. Many of these he has consulted, though he has not thought proper to load his pages with references to their works. Such references would afford little information to the biblical scholar; they would be passed over without notice by the general reader.

THE HOLY GOSPEL

ACCORDING TO
MATTHEW.

THIS, if we may believe the consentient voice of Christian antiquity, is the most ancient of the Gospels, written within a few years after our Lord's ascension, by the Apostle mentioned in *c. x. v. 3*, for the use of the Jewish converts among his countrymen, and consequently in their language. The original text has perished; but we have a translation from it in Greek, and another from that into Latin, both made at a very early period. In the notes, I shall occasionally quote from the Greek text, as it has been made up by critics from different manuscripts; and at the same time from the Latin, as representing a Greek manuscript of greater antiquity than any now in existence.

CHAPTER I.

THE DESCENT AND BIRTH OF JESUS.

1. A book of the generation of Jesus Messiah, son of David, son of Abraham.

(*v. 1.*) *A Book of the Generation*—Βίβλος γενέσεως—*Liber Generationis*. This expression has been understood by some to

2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

3. And Judas begat Phares and Zara of Thamer, and Phares begat Esron, and Esron begat Aram.

4. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5. And Salmon begat Booz of Rahab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6. And Jesse begat David the king, and David the king begat Solomon, of her who had been the wife of Urias.

7. And Solomon begat Roboam, and Roboam begat Abiud, and Abiud begat Asa.

8. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezechias.

10. And Ezechias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11. And Josias begat Jechonias and his brethren, about the time of the migration to Babylon.

12. And after the migration to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

refer to the table of descents, by others to mean the history of the birth of our blessed Lord. But a comparison of it with the 18th verse will shew, that it refers, not to the table, but to the narrative which follows it, and includes, not the birth only, but the conception also. Hence I have rendered it *generation*, with the Latin translator, in both places.

Messiah. I prefer *Messiah* to *Christ*, as better calculated to represent to an English reader the sense of the original; and shall use or omit the article in conformity with the Greek text.

(v. 8.) *Joram begat Ozias.* Ozias was not the son, but the great grandson of Joram. The contemporaries of the evangelist might know, we do not, why the intermediate descents are omitted.

(v. 12.) *Jechonias.* This is not the Jechonias mentioned in the last verse, but his son; unless it were so, the third series would not consist of fourteen persons, as is stated in verse 17.

13. And Zorobabel begat Abiud, and Abiud begat Eliacim, and Eliacim begat Azor.

14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15. And Eliud begat Eleazar, and Eleazar begat Mathan, and Mathan begat Jacob.

16. And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, he that is called Messiah.

17. Wherefore all the descents are, from Abraham unto David fourteen descents; from David unto the migration to Babylon fourteen descents; and from the migration to Babylon unto Messiah fourteen descents.

18. Now the generation of the Messiah was in this wise. After the espousal of his mother Mary to Joseph, before they came together, she proved to be with child of the Holy Ghost.

19. And her husband Joseph, being a righteous man, and unwilling to expose her, had a mind to divorce her privately.

(v. 16.) *That is called Messiah.* *To be called* is a well known Hebraism for *to be*. The reader will meet with numerous instances in which it cannot bear any other signification.

(v. 17.) This is the genealogy of Joseph, not of Jesus; for Joseph was not the father of Jesus. Why then did the Evangelist begin his narrative with it? Had he been aware that he was writing for *our* information, he would probably have told us. To the christian converts of the day such information was unnecessary. He followed, undoubtedly, the custom of his country.

(v. 18.) *To be with child.* If the woman were not a virgin at the time of the espousal, or were unfaithful afterwards, the law condemned her to death. *Deut. xx. 19, et seq.*

(v. 19.) *Privately*, that is, without assigning the cause. He had not yet taken her to his own house, and therefore, it is probable, meant to divorce her in private before those persons only who had been witnesses to their espousal.

20. But while he was thinking on this, behold, an angel of the Lord appeared to him in a dream, and said : " Joseph, son of David, fear not to take home thy wife, for that which is begotten in her is of the Holy Ghost.

21. And she will bring forth a son, and thou shalt call his name Jesus, (saviour) for he will save his people from their sins."

22. Now all this was done, so as to accomplish that which the Lord had spoken by the prophet, when he said :

23. *Behold, a virgin will prove with child, and will bring forth a son, and they will call his name Emmanuel, (Isaiah vii. 14) which is translated, God is with us.*

24. Then Joseph, rising from his sleep, did as the angel of the Lord had bidden him, and took home his wife.

25. But he knew her not unto the time when she brought forth her son, her first born, whose name he called Jesus.

(v. 23.) *His name Emmanuel.* But the angel ordered the child to be called Jesus. The answer is, that the two names, though different in sound, have substantially the same meaning.

(*Ibid.*) *Which is translated.* If the Evangelist wrote in Hebrew, as is believed, this interpretation must have been added by the translator.

(v. 25.) *Unto the time when—ἕως οὗ—donec.* The object of the Evangelist is to show by this statement that our Lord, as had been foretold, was born of a virgin. His words have no reference to the time after the birth of Jesus; for the denial that an event took place before a certain period, is no admission that it took place afterwards, unless it be certain that it happened at some time or other. See *Luke* xxii. 16, and *1 Kings (Sam.)* xv. 35.

(*Ibid.*) *Her first born.* By the law, the child that opened the womb, if a male, was styled the first born, though no other followed. *Exod.* xiii. 2. *Primogenitus est non tantum post quem alii, sed ante quem nullus. S. Hier. adv. Helvid.*

CHAPTER II.

THE MAGIANS—THE MASSACRE OF THE INNOCENTS—
THE FLIGHT INTO EGYPT.

1. Now after the birth of Jesus in Bethlehem of Juda, in the days of Herod the king, behold there came Magians from the East to Jerusalem.

2. And they asked: "Where is the new-born king of the Jews, for his star hath been seen by us in the East, and we are come to worship him."

3 But Herod the king, when he heard this, was greatly agitated, and (so was) all Jerusalem with him.

4. Then, having assembled all the high priests and scribes of the people, he inquired of them where the Messiah should be born.

(v. 1.) *Days of Herod.* We know not how long our Saviour was born before the death of Herod, nor what is the exact date of that monarch's death. It is certain, however, that Herod was dead before the passover of the year of Rome, 752. Now the Christian era is dated from the first of January, 754, and, consequently, several years after the birth of Christ.

(*Ibid.*) *Magians.* From the narrative of St. Matthew I should infer that the arrival of Magians at Jerusalem was not an uncommon occurrence. It was the question which they put that excited surprise. But from what country did they come? The Evangelist did not think it necessary to explain what was so well known to his contemporaries. Commentators differ in their conjectures. To me it appears probable that they came from Persia. Persia was the original seat of the Magian religion; and we know that from the accession of Cyrus to the conquest of Alexandria, there existed a friendly intercourse between the Persians and the Jews, which very probably continued after that period. The Persians were monotheists, as well as the Jews; they detested the polytheism of the other nations as much as the Jews; and they demonstrated great respect for the worship and the temple of the Jews. Probably they came occasionally to worship there.

(v. 4.) *High-priests and Scribes.* According to some expositors, the heads of the several sacerdotal families are called high

5. Who told him : " In Bethlehem of Juda, for thus it hath been written by the prophet :

6. *And thou Bethlehem, land of Juda, art not the least among the chieftains of Juda, for out of thee will come a governor, who shall rule my people Israel.*"—*Mich. v. 2.*

7. Then Herod, having sent privately for the Magians, carefully ascertained from them the time of the appearance of the star.

8. And dismissing them to Bethlehem, he said : " Go, make diligent enquiry after the child ; and when ye have found him, bring back word to me, that I may also go and worship him."

9. But they, having heard the king, went their way ; and behold, the star which had been seen by them in the East moved before them, till it came and stood over the place where the child was.

10. And when they saw the star, they rejoiced with exceedingly great joy.

11. And going into the house, they found the child, with Mary his mother ; and falling down, they worshipped him, and opening their stores, they offered to him presents of gold, frankincense, and myrrh.

12. But having been warned in a dream not to go back to Herod, they returned by another way into their own country.

priests. I am inclined to confine the title to those who had once exercised the office of high priest, and then been superseded by others. (See an example of this in *Jos. Ant.* xx. 9.) The Scribes were the expounders of the law.

(v. 6.) This quotation will prove the remark in the preface. It gives the substance, but not the very words of the prophet.

(v. 12.) We are told by St. Luke (ii. 22, 39.) that Mary, at the close of the forty days of her purification, went to Jerusalem,

13. Now after their departure, behold an angel of the Lord appeared in a dream to Joseph, and said : “ Arise, take with thee the child and his mother, and flee into Egypt, and stay thou there until I speak to thee, for Herod is about to seek after the child, that he may put him to death.”

14. Then he rose, and taking with him the child and his mother by night, withdrew into Egypt.

15. And he remained there till the death of Herod, so as to accomplish that which the Lord had said by the prophet : *out of Egypt have I called my son.*—Osee xi. 1.

16. Then Herod, seeing that he had been duped by the Magians, was exceedingly wroth ; and he sent, and slew all the men-children in Bethlehem and the dependencies thereof, from those in their second year downwards, according to the time which he had ascertained from the Magians.

17. Then was accomplished the word spoken by Jeremias the prophet, when he said :

and thence to her former residence at Nazareth. Hence, as the Magians found our Saviour at Bethlehem, it seems to follow that they arrived there within the forty days after his birth.

(v. 15.) *Out of Egypt I have called my son.* The son mentioned in the text of the prophet is the people of Israel. How then is the passage applicable to Jesus ? It may be that the Jews of that day considered their fathers, who were styled as a people, “ the son and the first-born of God,” in the light of a figure of the Messiah ; and, in that supposition, they would see that what had been said of the figure was now verified in the reality. But this is only a conjecture. The application of the passage by the Evangelist was, undoubtedly, justified by the practice of the Jewish doctors.

(v. 16.) *Second year downwards*—ἀπὸ διετοῦς καὶ κατωτέρω—a bimatu et infra. According to Hesychius, διετής means that which has lived a year. Herod therefore inferred from the information of the Magians, that the infant whom he sought could not be two years old.

18. *In Rama was heard a voice of lamentation and much mourning. It was Rachel bewailing her children ; nor would she be comforted, because they are not.—Jeremiah xxxi. 15.*

19. But after the death of Herod, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

20. And said : " Arise, take with thee the child and his mother, and go into the land of Israel, for they are dead who sought the life of the child."

21. And he rose, and taking with him the child and his mother, came into the land of Israel.

22. But when he heard that Archelaus governed Judea in the room of his father Herod, he was afraid to go thither ; and being warned in a dream, he withdrew into the country of Galilee,

23. And came and sojourned in the town called Nazareth, so as to accomplish the saying of the prophets : *He shall be called a Nazarite.*

(v. 18.) The prophet represents Rachel bewailing the fate of the Israelites as they passed by her tomb into captivity. Now that tomb was in the vicinity of Bethlehem, whence the Evangelist applies the same passage to the massacre of the infants in Bethlehem and the neighbourhood.

(v. 22.) *Country of Galilee.* Augustus had severed Galilee from Judea, and placed it under the government of Herod Antipas. *Joseph. Ant. xvii. 11.*

(v. 23.) *A Nazarite.* This is a difficult passage for us, though, probably, very intelligible to the contemporaries of the sacred writer. The obvious meaning is, that from his residence at Nazareth he should be, or should be called, a Nazarite. Now nothing of this tendency is to be found in the prophets ; nor did the Jews expect that the Messiah would ever dwell in the town of Nazareth. *John i. 46.* It is not, however, improbable that the Jewish doctors, when they explained the meaning of the word Nazarite in the Old Testament, particularly in *Num. vi.* and *Judg. xiii. 5,* were accustomed to teach that the saviour to come would prove the real Nazarite, of whom the others were but the figures.

CHAPTER III.

THE BAPTISM OF JESUS BY JOHN.

1. Now in those days cometh John the baptist, announcing in the wilderness of Judea,

2. And saying: "Repent, for the kingdom of heaven is at hand."

3. For this man is he that was spoken of by Isaias the prophet, when he said: *the voice of him who cryeth in the wilderness, prepare ye the way of the Lord, make straight his paths.*—*Isaiah xl. 3.*

4. Now John himself wore a garment of camels' hair, and a girdle of leather round his waist, and his food was locusts and wild honey.

5. And there went out to him Jerusalem, and all Judæa, and all the country about the Jordan,

(v. 2.) *Repent*—μετανοεῖτε—agite pœnitentiam. When the Latin translation was made, *pœnitere*, or *pœniteri*, and *agere pœnitentiam*, were used for the same thing, like *vivere* and *agere vitam*. (Compare this passage with *Mark i. 15*; and *Acts ii. 38* with *iii. 19*, and *Apoc. ii. 21*, in the Vulgate.) But in the English language, at the present day, *to repent* and *to do penance* are not synonymous; for the first necessarily imports regret of mind, the second only the suffering of punishment. I shall therefore render μετανοεῖν by *to repent*. Some critics have preferred *to reform*. But though there can be no true repentance which produces not reformation, there is often a reformation which is not produced by repentance.

(*Ibid.*) *The kingdom of Heaven*—βασιλεία τῶν οὐρανῶν—regnum cœlorum. Literally *of the heavens*, a Hebraism for *of God*. In *Daniel iv. 25, 26*, *the heavens do reign*, and the most *high doth reign*, mean the same thing; and the other evangelists, who wrote in Greek, always render it *the kingdom of God*. From the comparison of the numerous passages in which it occurs, it appears to have been a phrase adopted to express the reign of the Messiah, his spiritual kingdom upon earth, which was to supersede the Mosaic dispensation.

6. And they were baptized by him in the Jordan, confessing their sins.

7. Now, seeing that many of the Pharisees and Sadducees came to his baptism, he said to them : " Ye broods of vipers, who hath taught you to flee from the wrath to come ?

8. Yield then acceptable fruits of repentance ;

9. And think not to say in your minds, we have Abraham for our father ; for I tell you, that out of these stones God is able to raise up children to Abraham.

10. Yea, even now the axe lieth at the root of the trees. Wherefore every tree that yieldeth not good fruit, will be hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance ; but he that cometh after me, is more mighty than I ; whose shoes I am not worthy to carry. He will baptize you with the Holy Ghost and with fire.

12. Whose fan is in his hand, and he will thoroughly clear his floor, and will gather his wheat into the barn ; but the chaff he will burn with unquenchable fire."

13. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized by him.

14. But John stayed him, and said : " I have need of being baptized by thee, and dost thou come unto me ?"

15. But Jesus made him this answer : " Suffer it at present, for thus it becometh us to comply with every duty." Then he suffered him.

(v. 7.) The Pharisees and Sadducees belonged to the two leading sects among the Jews. The first believed in the immortality of the soul, the resurrection, and a future state of reward or punishment ; the second rejected these doctrines, and confined the rewards promised, and the punishments threatened, in the Scriptures, to the present life. See *Josephus, Ant.* xviii. 1 ; *De Bel.* ii. 8.

16. And Jesus, being baptized, came up out of the water, and at that moment, lo, the heavens opened to him, and he saw the spirit of God descending like to a dove, and lighting upon him.

17. And lo, a voice from heaven said: "This is my son, my beloved, in whom I am well pleased."

CHAPTER IV.

JESUS IS TEMPTED IN THE WILDERNESS—BEGINS TO TEACH, AND TO CALL HIS APOSTLES.

1. Then was Jesus led by the spirit into the wilderness, to be tempted of the devil.

2. And after a fast of forty days and forty nights, he was hungry.

3. And the tempter accosted him, and said: "If thou art the son of God, command these stones to become bread."

4. But he said in answer: "It is written, *man liveth not on bread alone, but on every word that proceedeth out of the mouth of God.*"—*Deut. viii. 3.*

(v. 1.) *To be tempted.* This word in the Scripture means to make a trial, either of a man's virtue by alluring him to the commission of sin, or of his prudence or resolution, by artfully drawing from him some admission or disclosure useful to the tempter. Here, in my opinion, it must be taken in the second sense. Satan had heard of the voice from heaven, *This is my beloved son*, and sought to draw from our Lord some disclosure which might reveal to him its real import.

(v. 3.) *If thou art.* This condition shews the object of the tempter. Had our Lord complied and succeeded, it would have followed that he was the son of God; if he failed, that he was not.

(v. 4.) *Every word, &c.* The word that cometh out of the mouth is, in Hebrew phraseology, the will or good pleasure of the agent. See *Numb. xxxii. 24.*; *Jer. xlv. 17.*

5. Then the devil conveyeth him into the holy city, and setteth him upon the wing of the temple ;

6. And sayeth to him : “ If thou art the son of God, cast thyself down ; for it is written, that *to his angels he will give charge concerning thee, and on their hands will they bear thee up, lest perhaps thou dash thy foot against a stone.*”—*Psalm xc. 11, 12.*

7. Jesus sayeth to him : “ On the other hand it is written, *thou shalt not tempt the Lord thy God.*”—*Deut. vi. 16.*

8. Again the devil conveyeth him on to a very high mountain, and sheweth him all the kingdoms of the earth, and the glory thereof,

9. And sayeth to him : “ All these things will I give thee, if thou wilt fall down and worship me.”

10. Then Jesus sayeth to him : “ Begone, Satan ; for it is written, *the Lord thy God shalt thou worship, and him only shalt thou serve.*”—*Deut. vi. 13.*

11. Then the devil left him, and lo, angels came and ministered to him.

12. But Jesus, having heard that John was delivered up, withdrew into Galilee.

13. And leaving Nazareth, he came and dwelt in

(v. 5.) *Wing.* See *Luke iv. 9.*

(v. 7.) *Thou shalt not tempt.* The verb is in the plural number in the original text, and refers to the conduct of the Israelites at Massa, where, impatient for water, they cried out, *Is the Lord among us, or not ?* *Exod. xvii. 7.* They then tempted God, that is, sought to provoke him to perform a miracle.

(v. 9.) *If thou wilt fall down.* Had our Lord done so, it would have clearly shewn that he was not the real son of God.

(v. 10.) *The Lord thy God, &c.* This meaning is found in many parts of Scripture, the exact words nowhere.

Capharnaum, the sea port on the borders of Zabulon and Nephthalim ;

14. So as to accomplish what had been spoken by Isaias the prophet :

15. *The land of Zabulon, the land of Nephthalim, by the way of the sea, on the bank of the Jordan, the Galilee of the Gentiles ;*

16. *The people that sate in darkness hath seen a great light, and to those who dwelt in the land of the shades of death, even unto them light hath arisen.—Isaiah xi. 1.*

17. From that time Jesus began to announce and to say : “ Repent, for the kingdom of heaven is at hand.”

18. And as Jesus was walking by the sea of Galilee, he saw two brothers, Simon who is surnamed Peter, and Andrew his brother, casting a draw-net into the sea, for they were fishermen.

19. And he sayeth to them : “ Come ye after me, and I will make you fishers of men.”

20. And straightways they left their nets, and followed him.

21. And as he went forward, he saw other two brothers, James the son of Zebedee, and his brother John, with their father, mending their nets in their bark. And he called them.

22. And forthwith leaving the bark and their father, they followed him.

(v. 13.) *The sea-port.* Capharnaum was not a sea-port ; but was so called because the Jews gave to the lake of Tiberias the denomination of “ the Sea of Galilee.”

(v. 15.) *The bank—πέραν—trans.* The country in question was not on the other side, but, as we should say, on this side of the river.

(v. 16.) In this quotation the Evangelist has taken the liberty to depart from the original in two or three instances.

23. Now Jesus went over the whole of Galilee, teaching in their synagogues, and announcing the good tidings of the kingdom, and healing every manner of disease and infirmity amongst the people.

24. And the report concerning him spread over the whole of Syria; and they brought to him all that were sick, afflicted with divers diseases and pains, and demoniacs, and lunatics, and paralytics, and he healed them.

25. And multitudes of people followed him from Galilee and Decapolis, and Jerusalem, and Judea, and the bank of the Jordan.

CHAPTER V.

JESUS TEACHETH ON THE MOUNTAIN.

1. Now seeing the people, he went up on to the mountain, where he sate down, and his disciples came to him.

2. And opening his mouth, he taught them in these words.

(v. 23.) *The good tidings*—*εὐαγγέλιον*—*evangelium*. This word was rendered literally by our ancestors *the good spell*, or *tidings*. We retain the word under the more modern form of *Gospel*.

(v. 24.) That the demoniacs mentioned in scripture were not persons afflicted with mental derangement, or some unknown malady, is plain from the distinction made in this verse between them and the sick and insane. The writers, most certainly, when they spoke of demons, could not mean to personify aberration of intellect, or the invisible cause of pain; for they treat of them as of intelligent beings; *Mat.* viii. 29; *Mark* iii. 10; v. 7-11; or evil and unclean spirits; *Mark* v. 2, 8, 13; *Luke* x. 17, 20.; or as the agents and associates of Satan; *Mat.* xii. 22, 28; *Acts* x. 38.

(v. 2.) *He taught them*. This long discourse was addressed to native Jews; it will of course contain allusions to customs peculiar to the nation. From them, moreover, were to be selected the

3. "Blessed are the poor in spirit, for their's is the 'kingdom of heaven ;'

4. Blessed the meek, for they shall inherit the land ;

5. Blessed they that mourn, for they shall be comforted ;

6. Blessed they that hunger and thirst after righteousness, for they shall be satisfied ;

7. Blessed the merciful, for they shall meet with mercy ;

8. Blessed the clean of heart, for they shall see God ;

9. Blessed the peacemakers, for they shall be called children of God ;

10. Blessed they that suffer persecution for the sake of righteousness, for their's is the 'kingdom of heaven.'

11. Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil words against you falsely, on my account ;

members of the first church in Jerusalem : it will therefore contain precepts adapted to the form of religious discipline, which was peculiar to that church. See *Introduction*, No. 6.

(v. 3.) *Blessed*—μακάριοι—beati. I have rendered it *blessed* in compliance with custom. The proper word is *happy*. Blessed is always in Scripture εὐλογητός, benedictus.

(*Ibid.*) *In spirit*—τῷ πνεύματι. This addition points out the meaning of the metaphor, as it does in the kindred phrase of ζῶν τῷ πνεύματι. *Acts* xviii. 25. He speaks, not of the poor as to worldly substance, but of the poor of spirit, that is, the humble, and docile, and simple ; *for of such*, as he says of children, *was the kingdom of heaven*. Simplicity and docility were necessary dispositions of mind to enable men to embrace his doctrine, and to enter that kingdom.

(v. 4.) *Inherit the land*. The passage is taken from *Psalms* xxxvi. 11, where it refers to the land of promise. Here it may be taken metaphorically for heaven, though I conceive it to have been literally fulfilled immediately after the fall of Jerusalem, when the Christians, who had *meekly* borne the persecution of their countrymen, returning from the asylum in which they had escaped the exterminating sword of the Romans, found the land in a great measure desolate, and therefore took possession of it as they pleased.

12. Be ye glad and rejoice, because your reward is great in heaven: for so did they persecute the prophets that were before you."

13. "Ye are the salt of the earth. But, if the salt lose its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast forth, and to be trodden under foot of men.

14. Ye are the light of the world. A city cannot be hidden if it is seated on a mountain.

15. Neither do men kindle a light, and put it under the corn measure, but upon a stand. Then it giveth light to all that are in the house.

16. In this manner let your light shine before men; that they may see your good works, and give glory to your father who is in heaven."

17. "Think not that I am come to do away with the law or the prophets. I am not come to do away with, but to complete them.

18. For verily I say to you, until heaven and earth pass away, not one iota or one tittle of the law shall pass away, till all things be done.

(v. 13-16.) This is prophetic of the first church in Jerusalem, in which the Hebrew Christians having every thing in common, and living in the constant practice of every virtue, attracted the notice of their countrymen, and exhibited to them a splendid proof of the excellency of the new religion.

(v. 17.) This and the following verses may be paraphrased thus: "Think not, as is said by the scribes and pharisees, that my object is to do away with the law. No! it is to teach you the law in its full meaning, according to its real spirit, and not as it has been pared down by the glosses of the scribes and pharisees."

(v. 18.) "For no part of the law will cease to be in force, till the prophecies respecting it have been fulfilled." It was in force till the fall of Jerusalem.

19. Whosoever therefore doeth away with one of these commands, even the least, and so teacheth men, he shall be called least in the 'kingdom of heaven:' but whosoever doth practise and teach, he shall be called great in the 'kingdom of heaven.'

20. For I say to you that, unless your righteousness be more comprehensive than that of the scribes and pharisees, ye cannot enter the 'kingdom of heaven.'

21. "Ye have heard that it was said to them of old, *thou shalt not kill*, (*Ex. xx. 13*) and whosoever shall kill, shall be amenable to the judgement.

22. But I say to you that every man in a passion with his brother, shall be amenable to the judgement; and whosoever shall say to his brother, *Raca*, shall be amenable to the Sanhedrin; and whosoever shall say, *Moreh*, shall be amenable into the hell of fire.

(v. 19.) "Wherefore in my kingdom—the future church of Jerusalem—no teacher shall be approved, who does away with the least command of the law; while he who teaches and practises the law fully, and according to its spirit, shall be highly esteemed.

(v. 20.) "For no one can belong to that kingdom, who does not practise the law in a more perfect manner than the scribes and pharisees, who, by their glosses and traditions, have done away with the spirit, if not, in some instances, with the letter of the law." Of this he proceeds to point out several instances.

(v. 21.) This is the first instance. They confined the prohibition to the sin of murder; our Saviour extends it to matters on which *they* were silent.

(v. 22.) It was a familiar practice with the Eastern teachers, to make allusion to something already said or done, and to pursue that allusion through the rest of the discourse. The dictum of the scribes, in the last verse, mentioned *the judgement*, an inferior court of justice, of twenty-three members; our Saviour immediately refers to it in a metaphorical sense, and thence proceeds to the Sanhedrin, a superior court, the senate of Israel; and thence to the hell of fire, or valley of Hinnon, an object of abhorrence to the Jews, because there the Ammonites had been accustomed to

23. Wherefore, if thou offer thy gift at the altar, and there remember that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, be first reconciled to thy brother, and then come and offer thy gift.

25. Come to an agreement with thine adverse party quickly, whilst thou art yet on the way with him: lest the adverse party deliver thee to the judge, and the judge to the bailiff, and thou be cast into prison.

26. Verily I say to thee, thou shalt not come out thence, till thou hast discharged the last farthing."

27. "Ye have heard that it was said to them of old, *thou shalt not commit adultery*.—*Ex. xx. 14.*

burn their children in honour of Moloch. These allusions would be perfectly understood by his hearers; to us they point out (but more indistinctly) three kinds of punishment, increasing progressively in severity; whence we may infer, that the sins to which they are allotted, equally increase in enormity.

But what are these sins? Here again we are in the dark. The first of them is the being in a passion with a brother. The Greek text adds *ἐκῆ*, *without cause*; the Latin omits it, and the authorities are nearly balanced in favour of each reading. The second is the use of the word *Raca*; the third the use of the word *Moreh*. That these phrases refer to explosions of passion in angry and vindictive language, there cannot be a doubt; but of their exact meaning, we have no knowledge.

(v. 22.) *Moreh*. It is generally translated *thou fool*, from the Greek *μωρὲ*. But it is difficult to conceive that such can be the meaning, and more satisfactory to maintain with Campbell, that *παρὰ* is a copy, in Greek letters, of the Hebrew word *raka*, so *μωρὲ* is a copy, in Greek letters, of some other contumelious word in use among the Jews.

(v. 24.) God will not accept your worship, till you have made reparation to him whom you have injured.

(v. 25, 26.) Do it promptly, or you may fall into the hands of your Almighty judge, who will exact reparation to the full. In these verses is taught the obligation incumbent on him who has injured another. He must seek a reconciliation, and repair the wrong.

28. But I say to you that every man who looketh on a woman so that he may lust after her, hath committed adultery with her in his heart.

29. Therefore, if thy right eye be to thee the cause of sin, tear it out, and cast it from thee : for it will be a benefit to thee, if one of thy members perish, and thy whole body be not cast into hell.

30. And, if thy right hand be to thee the cause of sin, cut it off, and cast it from thee : for it will be a benefit to thee, if one of thy members perish, and thy whole body be not cast into hell."

31. "It hath been said, *whosoever shall dismiss his wife, let him give to her a bill of divorce.*—*Deut. xxiv. 1.*

32. But I say to you, whosoever shall dismiss his wife, unless it be on account of whoredom, causeth her to commit adultery ; and whosoever shall marry the dismissed woman, committeth adultery."

(v. 29.) Our Saviour here inculcates the necessity of renouncing all companies and occasions which may lead to such sins.

(v. 32.) Polygamy had hitherto been tolerated among the Jews, (*Jos. Ant. xviii. 1, de Bel. i. 24*) and continued to be tolerated when Justin Martyr wrote, about the middle of the second century. "Οτινες καὶ μέχρι νῦν καὶ τέσσαρες καὶ πέντε ἔχειν ἡμῶς γονῶντας ἕκαστον συνχωροῦσιν.—*Dial. p. 363.* As long as such practice was allowed, there could be no question respecting the lawfulness or unlawfulness of marriage on the part of the man, after a divorce. He who could lawfully marry again while he kept his first wife, could certainly do the same after he had sent her away. This, therefore, is not the question here. Moses had permitted the Jews to divorce their wives for *matter of uncleanness*, (*Deut. xxiv. 1*) which permission the scribes and pharisees had extended to almost every pretence that might suggest itself to the husband. But our Saviour here does away with all those causes of divorce, except that of whoredom ; and pronounces, that in every other case, the divorcing husband incurs the guilt of all the sins which the divorced wife may commit, in consequence of the separation.

33. "Again ye have heard that it was said to them of old, *thou shalt not forswear thyself* (*Ex. xx. 7.*), but shall render thine oaths to the Lord.

34. But I say to you, swear not at all: neither by heaven, for it is the throne of God;

35. Nor by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the great king.

36. Neither shalt thou swear by thine own head: for thou canst not make a single hair white or black.

37. But let your speech be *yea, yea*; or *no, no*. For whatever is more (than these), proceedeth of evil."

38. "Ye have heard that it hath been said, *eye for eye, and tooth for tooth*. *Ex. xxi. 24.*

39. But I say to you, not to stand up against the evil-doer: but, whosoever shall smite thee on the right cheek, turn to him the other also.

40. And to him who will sue thee at law, and take from thee thine inner garment, leave to him the outer also.

(v. 34.) That this is an absolute prohibition conveyed in the plainest language, there can be no doubt; and it is amusing to consider the ingenious devices by which commentators have sought to escape from it. But what is the fact? It was a law which our blessed Lord, for reasons best known to himself, imposed on the Jewish converts. But the apostles, under the guidance of the holy spirit, taught that it did not bind the churches of the Gentiles to the same extent. This is plain from tradition, from which we deduce the fact.

(v. 38, 39.) The precept here given by our Lord not only forbids revenge, but orders us to concede to the evil-doer the double of what his injustice demands. Is there an individual who believes himself bound to obey this precept to its full extent? I imagine not. Yet the evangelist, from his language, must have considered those for whom he wrote to be so bound, or else he must have been aware that his readers would derive, from some additional source, the knowledge how far, and in what circumstances, they would be obliged by it.

41. And whosoever shall force thee to go one mile, go with him other two.

42. To him who asketh thee, give ; and from him, who would borrow of thee, turn thee not away."

43. "Ye have heard that it was said, *thou shalt love thy neighbour* (*Lev. xix. 18.*), and shalt hate thine enemy.

44. But I say to you love your enemies, bless them who curse you, do good to them who hate you, and pray for them who slander you, and persecute you.

45. That you may become children of your father, who is in heaven : for he maketh his sun to rise on bad and good, and raineth on righteous and unrighteous.

46. For if ye love them who love you, what reward take ye? Do not the very tax gatherers do the same?

47. And if ye salute your brethren only, what more (than usual) do ye? Do not the very heathen do so?

48. Be ye therefore perfect, as your father, that is in heaven, is perfect."

CHAPTER VI.

CONTINUATION OF THE SAME.

1. "Take heed that ye practise not your religious duties before men, in order to be seen of them, otherwise ye take no reward from your father that is in heaven."

(*v. 46.*) The *tax-gatherer* was a most odious character to the Jews ; first, because he was an officer appointed to collect the taxes imposed by the idolatrous Romans, their conquerors ; secondly, because, as he farmed these taxes, he had often recourse to injustice and extortion.

(*v. 1.*) *Religious duties*—δικαιοσύνην—justitiam. The sequel shews, that under this term are comprehended alms, prayer, and fasting. The ἐλεημοσύνην of the present Greek text, is plainly a mistake for the δικαιοσύνην of the copy used by the Latin translator.

2. "When therefore thou givest alms, sound not a trumpet before thee, as do the hypocrites in the synagogues, and the thoroughfares, that they may be honoured of men. Verily I say to you, they take with them their reward.

3. But when thou givest alms, let not thy left hand know what thy right hand doeth.

4. That thine alms may be in secret; and thy father, who beholdeth what is secret, will repay thee."

5. "And when thou prayest, thou shalt not be like the hypocrites: for they love to pray standing in the synagogues and the corners of the public places, that they may be seen of men. Verily I say to you, that they take with them their reward.

6. But thou, when thou prayest, enter thy closet, and, shutting the door, pray to thy father in secret, and thy father, who beholdeth what is secret, will repay thee.

7. And when ye are at prayer, gabble not like the heathen; for they think that they shall be heard in consideration of their wordiness.

8. Be not ye, therefore, like unto them. For your father knoweth what things ye need, before ye ask him.

9. Thus then shall ye pray.

(v. 4.) *In secret*—ἐν τῷ κρυπτῷ—in abscondito. In this verse respecting alms, the Greek and Latin agree. But in the sixth, respecting prayer, while we read the same in Latin, we find in many Greek manuscripts τῷ ἐν τῷ κρυπτῷ, referring the secrecy to the omnipresence of God, and not to the duty of prayer. Again, in verse 18, we have the additional article in the Greek, and a translation of it in the Latin—*qui est in abscondito*. It seems plain, however, that originally the expression was the same in all the three verses, and in that hypothesis there can be no doubt of the true reading in all: that of verse 4 makes perfect sense in the other two places; but the additional τῷ cannot be introduced into verse 4. I have therefore omitted it in the version of verses 6 and 18.

10. Our father, that art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts as we also forgive our debtors.

13. And lead us not into temptation, but deliver us from evil. Amen.

14. For, if ye forgive men their trespasses, your heavenly father will also forgive you.

15. But, if ye do not forgive men their trespasses, your heavenly father will not forgive you your trespasses."

16. "Moreover, when ye fast, be not of rueful countenance like the hypocrites: for they disfigure their faces, that to men they may appear fasting. Verily I say to you, that they take with them their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face.

18. That thou mayst appear fasting, not to men, but to thy father in secret, and thy father, who beholdeth what is secret, will repay thee."

19. "Treasure not up for yourselves treasure upon the earth, where moth and canker consume, and thieves break through and steal.

(v. 10.) *Thy kingdom come.* To his hearers our Lord had announced his kingdom as near at hand. *They* were to pray for its immediate establishment. Now that it is come, *we* are to pray for its establishment everywhere, and in all hearts.

(v. 16.) *Disfigure* — ἀφανίζουσι — exterminant. The words mean, to make to disappear. I have therefore rendered it *disfigure*.

(v. 19-21.) This is a very proper admonition to all, but was peculiarly applicable to those of the disciples who were called upon to renounce all right to property, and to rely on providence.

20. But treasure up for yourselves treasure in heaven, where neither moth nor canker consumeth, and where thieves neither break through nor steal.

21. For where your treasure is, there will your heart also be."

22. "The lamp of the body is the eye. If then thine eye be clear, thy whole body will be lightsome.

23. But if thine eye be naught, thy whole body will be darksome. If then the light which is in thee, is darkness, how great will the darkness be?"

24. "No man can serve two lords. For either he will hate the one and love the other; or he will hold fast to the one, and set at naught the other. You cannot serve God and Mammon.

25. Wherefore I say to you, trouble not yourselves about your life what ye may eat, nor about your body what ye may put on. Is not life of more value than food, and the body than raiment?

26. Behold the fowls of the air, that they sow not, neither do they reap, nor gather into barns. Yet your heavenly father feedeth them. Are not ye of greater value in comparison with them?

27. Who is there among you, that, trouble himself as he may, can add a single span to his age?

(v. 22, 23.) "If that religious knowledge which is to guide thee be erroneous, thou must walk in darkness." Such was the knowledge which the scribes and pharisees imparted to their disciples.

(v. 27.) *Can add a single span to his age*—ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα—ad staturam suam cubitum unum. The Greek will bear either the English or the Latin version. The question therefore is, which of the two will harmonize best with our Saviour's reasoning. He has divided his subject into two parts—the life and food, and the body and raiment. He is at present treating of the first, from which he passes to the second in verse

28. And about raiment why trouble ye yourselves? Look at the lilies of the field, how they grow. They toil not, neither do they spin.

29. Yet, I say to you, that not even Solomon in all his glory was arrayed as one of them.

30. If then the herbage of the field, which to-day is, and to-morrow will be cast into the oven, God doth clothe in this wise, how much more you, O ye of little trust.

31. Then trouble not yourselves with cares, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed,

32. —For all these are things after which the Gentiles inquire eagerly:— whereas your heavenly father knoweth that of all these things ye have need.

33. But seek ye first the ‘kingdom of God’ and his ordinances, and all these things shall be given to you over and above.

34. Then trouble not yourselves with cares for the morrow: because the morrow will take care for itself. Sufficient for the day is the trouble thereof.”

28. “Rely,” he says, “for food on the providence of God. God gives life to the birds, and provides food for the support of that life. Will he not do as much for you? Did you, indeed, derive life from yourselves, ye might be anxious for the means of preserving it. But who among you can do as much as add a single span to your life?” Taken in this sense, the whole coheres: adopt the Latin translation, and it will be difficult to conceive how it applies.

(c. 33.) *His ordinances*—δικαιοσύνην—justitiam. Here, as in the first verse, the word means that religious service which God requires of us. See *Luke* i. 6, 75; *Acts* x. 35; *1 John* iii. 7. The promise which follows was fully verified in the first church of Jerusalem, where all things were in common.

In verse 33, and three other places in this gospel, we meet with *the kingdom of God*; in more than thirty passages with *the kingdom of heaven*. Was the alteration here accidental on the part of the Evangelist, or of his Greek translator, who might occasionally be betrayed, without noticing it, into the use of his native idiom?

CHAPTER VII.

THE CONCLUSION.

1. " Judge not, that ye be not judged.

2. For in whatsoever manner ye judge, with that judgement shall ye be judged ; and as ye mete, with that measure shall it be meted to you again.

3. And why seest thou the mote which is in thy brother's eye, and yet art not aware of the beam which is in thine own eye ?

4. Or how wilt thou say to thy brother, ' hold, I will draw the mote out of thine eye,' when, behold, there is a beam in thine own eye ?

5. Thou hypocrite, draw first the beam out of thine own eye, and then thou wilt see to draw the mote out of thy brother's eye."

6. " Give not that which is holy to dogs ; and cast not your pearls before swine, lest they trample them under their feet, and turn and gore you."

7. " Ask, and they shall give to you ; seek, and ye shall find ; knock, and they shall open to you.

8. For every one who asketh, receiveth ; and who seeketh, findeth ; and who knocketh, hath the door opened to him.

(v. 6.) In obedience to this injunction, the ancient Christians concealed, as much as possible, their doctrines from the knowledge of the Pagans ; and so far did they carry their precautions, that the catechumens, when they were instructed in the articles of the apostles' creed, preparatory to baptism, were forbidden to write down such instructions, lest they should fall under the eyes of the profane : *Ne non reservetur credulis ad vitam, sed prodatur perfidis ad ruinam. S. Chrysost. Serm. 56, 57, 59, 60, 61 ;* or, as Clemens Alexandrinus says, *μη παιδεί μάχαριον ἀπέγοντες ἐνρηθῶμεν. Strom. 276. See also Harduin, Con. i. 579.*

9. Or what man is there among you that, if his son ask him for bread, will give him a stone ;

10. Or if he ask him for fish, will give him a serpent ?

11. Now if ye, evil as ye are, know how to give good gifts unto your children, how much more will your father, who is in heaven, give good things to them that ask him."

12. " All things therefore, whatsoever ye would that men should do to you, so do ye to them, for this is the law and the prophets."

13. " Go ye in at the narrow gate : for wide is the gate, and broad the way, that leadeth to destruction, and many are they that go in thereat.

14. But straight is the gate, and narrow the way, that leadeth to life, and few are they that find it."

15. " Beware of false teachers, who come to you in the garb of sheep, but under it are ravenous wolves.

16. By their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles ?

17. Even so, every good tree yieldeth good fruit, and every evil tree yieldeth evil fruit.

18. A good tree cannot yield evil fruit, nor an evil tree yield good fruit.

19. Every tree that yieldeth not good fruit, is hewn down, and cast into the fire.

20. Therefore by their fruits shall ye know them.

21. It is not every one who sayeth to me, *Lord, Lord*, that shall enter into the kingdom of heaven ; but whosoever doeth the will of my father who is in heaven, that man shall enter into the kingdom of heaven.

22. Many will say to me on that day : ‘ Lord, Lord, have we not announced the word in thy name, and cast out fiends in thy name, and wrought many mighty works in thy name ?’

23. And then will I affirm to them : ‘ I never owned you. Depart from me, ye workers of iniquity.’ ”

24. “ Every one then, who heareth these my lessons, and practiseth them, I will liken him to a provident man, who built his house upon the rock.

25. And the rain fell, and the floods came, and the winds blew, and they beat upon that house ; but it fell not, for it was founded on the rock.

26. And every one that heareth these my lessons, and doth not practise them, he shall be likened to a foolish man, that built his house upon the sand.

27. And the rain fell, and the floods came, and the winds blew, and they beat upon that house ; and it fell, and great was the fall thereof.”

28. Now it happened, that when Jesus had ended these discourses, the multitudes were in amazement at his manner of teaching.

29. For he taught them as one having authority, and not as their scribes and the pharisees.

(v. 22.) *Lord*—Κύριε—Domine. Much has been written respecting the proper translation of this word. When, as in this passage, it is applied to Jesus as the Messiah, I shall translate it, *Lord*. When it is applied to him as a prophet, invested with supernatural powers by God, I shall use the same word, though in a less dignified sense, because it was given by an inferior to a superior, as in the next chapter, verses 2, 5, 7. But when it is applied to him merely as a compliment by one who knew not who he was, I shall render it “ *Sir*,” as *John* iv. 11 ; v. 7 ; xx. 15.

(v. 28.) From the beginning of the fifth chapter some have supposed that our Lord delivered this discourse to his disciples apart from the multitude ; but this verse shews, that though he chiefly addressed himself to the former, it was in the hearing of the latter.

CHAPTER VIII.

HE CONFIRMETH HIS DOCTRINE WITH MIRACLES.

1. But as he came down from the mountain, great multitudes followed him.

2. And behold a leper cometh, and worshipping him, saying: "Lord, if thou wilt, thou canst make me clean."

3. And Jesus, stretching forth his hand, touched him, saying: "I will it; be thou clean." And immediately his leprosy was cleansed.

4. And Jesus sayeth to him: "Take heed thou tell no one, but go thy way, shew thyself to the priest, and offer the gift which Moses commanded, for a proof to them."
—*Lev. xiv. 2.*

5. As Jesus entered Capharnaum, there came to him a centurion, who besought him, saying: "Lord, a page of mine lieth in my house paralytic, and in grievous pain."

6. And Jesus sayeth: "I will go and heal him."

7. But the centurion said in answer: "Lord, I am not worthy that thou enter under my roof; but speak only a word, and my page will be healed.

8. For I also am a man under command, and have soldiers under me. And I say to one, 'go,' and he goeth;

(v. 4.) The leper, before he could again mix in society, was to be furnished with a certificate from the priest that he was healed. *Lev. xiv. 2.* Our Saviour's prohibition to him, *Speak to no man*, might have for its object to enforce obedience to this regulation. But similar prohibitions occur so frequently, that it is probable he had some other object, unknown to us, in view.

(v. 5.) *Page*—παῖς—puer. That he was a favourite slave, one in the house and attendant on his master, there can be no doubt. (See *Luke vii. 2, 7.*) I have rendered it *page*, as less likely to deceive the English reader than *servant*.

and to another, 'come,' and he cometh; and to my slave, 'do this,' and he doeth it."

9. And Jesus, hearing this, wondered, and said to those who followed him :

10. " Verily I say to you, I have not found so great faith, even in Israel.

11. But I say to you, that many will come from the east and from the west, and lie down at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12. But the children of the kingdom will be cast forth into the darkness without. There shall be the weeping and the gnashing of teeth."

13. And Jesus said to the centurion : " Go thy way, and be it done to thee according to thy faith." And his page was healed at that very moment.

14. Then Jesus going into Peter's house, saw his wife's sister lying sick of a fever.

15. And he touched her hand, and the fever left her, and she rose and ministered to them.

16. In the evening, they brought to him many demons, and he cast out the spirits with a word, and healed all the diseased ;

(v. 10.) *So great faith.* We shall often hear our Saviour state that he works the miracle in reward of the *faith* of the petitioner; on which occasions we are to understand by *faith* a firm reliance on his power and compassion,—an unshaken confidence that he was both able and willing to grant relief.

(v. 11.) It should be remembered that the Jews at this period did not sit at table, but lay on couches, with their heads towards it.

(v. 12.) *The children of the kingdom.* The Jews, to whom the promise of the kingdom had been made.

(*Ibid.*) *The darkness without*—τὸ σκότος τὸ ἐξώτερον—tenebræ exteriores. This expression is peculiar to St. Matthew. It seems to allude to the darkness which prevailed without, in opposition to the light of the hall in which the banquet was served.

17. So as to accomplish the word spoken by Isaias the prophet, when he said : *He took our infirmities, and bare our diseases.*—*Is.* liii. 4.

18. Now Jesus, seeing much people about him, gave orders to cross over to the other coast.

19. But a certain scribe accosting him, said : “ Master, I will follow thee whithersoever thou mayest be going.”

20. And Jesus sayeth to him : “ The foxes have their burrows, and the birds of heaven their places of shelter ; but the son of man hath not wherein to lay his head.”

21. And another of his disciples said to him : “ Master, suffer me first to go and bury my father.”

22. But Jesus said to him : “ Follow me ; and leave the dead to bury their dead.”

(v. 17.) The real meaning of this prophecy is given by St. Peter, *1 Pet.* iv. 24. Here the Evangelist merely applies the passage in Isaiah to the conduct of our Saviour. It is the same as if he had written, “ To this may be applied the words spoken by the prophet.” It marks not the real accomplishment of a prophecy, but the appositeness of a quotation.

(v. 20.) *The son of man.* This is an appellation addressed by God, in the Scripture, to the prophet Daniel once, and more than ninety times to the prophet Ezekiel. Our Saviour sometimes calls himself *the son of God*, but much more frequently *the son of man* ; and though there is no instance of his being addressed under that title by others, during his mission, he appears to have been designated by it among his disciples, after his ascension. (See *Acts* vii. 56.) On what account he was so called, the Evangelists have not noticed ; probably because it was well known among those for whom they wrote : but that our Saviour meant himself in the quality of Messiah to be understood by it, is plain from several passages : *Mark* ix. 12 ; *Luke* xviii. 31 ; xxiv. 26 ; perhaps because he was the seed promised to our first parents, *Gen.* iii. 15, and therefore most emphatically “ the son of man, or Adam ;” perhaps from allusion to *Daniel* vii. 13, where the prophet sees “ *one like the (or a) son of man* come with the clouds of heaven, to whom was given dominion, and glory, and a kingdom ; that all people, and nations, and languages should serve him.”

23. Now he entered the bark, and his disciples followed him.

24. When behold, there happened a great storm in the sea, so that the bark was covered with the waves; but he was asleep.

25. And his disciples going, awaked him, and said: "Master, save us; we are perishing."

26. And he sayeth to them: "Why are ye afraid, O ye of little trust?" and then, rising up, he rebuked the winds and the sea, and there came a great calm.

27. But the men wondered, and said: "What manner of man is this, for the very winds and the sea obey him?"

28. And when he had crossed over into the land of the Gerasenes, two demoniacs met him, coming out from among the tombs; men so very furious, that no one could travel by that road.

29. And behold they cried out in these words: "What hast thou to do with us, Jesus, son of God? Art thou come here before the time to torment us?"

30. Now there was feeding not far from them a herd of many swine.

31. And the fiends besought him, saying: "If thou cast us out, suffer us to go into the herd of swine."

32. And he said to them: "Get you gone." And they went out, and entered into the herd of swine. And behold, the whole herd of swine rushed down the precipice into the sea, and perished in the waters.

(v. 29.) Did they know who he was? or did they, by giving him this title, seek to discover his real character, as in the temptation in the wilderness?

(v. 30.) *Feeding not far.* This is the reading in the vulgate. The present Greek text omits the negation. The learned reader will observe that I frequently prefer the Latin to the Greek text.

(v. 32.) The destruction of the swine has given birth to many

33. But the swineherds fled, and going into the town, they told all (these) things, and the case of the demoniacs.

34. And behold the whole town came out to meet Jesus; and when they saw him, they besought him to depart out of their district.

CHAPTER IX.

THE CALL OF ST. MATTHEW.

1. And having gone into a bark, he crossed over, and came to his own town.

2. And behold, they brought to him a paralytic, lying on a couch. And Jesus, seeing their faith, said to the paralytic: "Son, be of good heart; thy sins are forgiven thee."

3. And behold, certain of the scribes said within themselves: "This man blasphemeth."

4. And Jesus seeing their thoughts, said: "Why do ye think evil in your hearts?"

5. Which is the more easy to say, thy sins are forgiven thee, or to say, arise and walk away?

6. But to the end ye may know that the son of man hath the power of forgiving sins upon earth, 'Rise.'"

questions, to which plausible answers have been returned. This at least is plain from the simplicity of the narrative, that the Evangelist himself anticipated no such questions on the part of those for whom he was writing. All our objections arise from our ignorance of the habits of the Gerasines, and of the particular circumstances of the case. That the people themselves were conscious of some kind of guilt, may perhaps be inferred from their request to Jesus that he would leave their country. See *Luke* viii. 31.

(v. 1.) *His own town*, that is Capharnaum, which is so called because he had previously left Nazareth, and fixed his dwelling at Capharnaum. *Matt.* iv. 13.

Then sayeth he to the paralytic : " Take up thy couch, and go to thy home."

7. And he rose, and went away to his home.

8. But the people seeing it, were in amazement, and glorified God, who had given such power to men.

9. And Jesus, passing on from thence, saw a man, called Matthew, sitting at the toll-office, and said to him : " Follow thou me." And he rose, and followed him.

10. Now it happened, that while he lay at table in the house, behold many tax-gatherers and sinners came, and took their places with Jesus and his disciples.

11. And the pharisees, noticing it, said to his disciples : " Why doth your master eat with tax-gatherers and sinners ?"

12. But Jesus, hearing it, said to them : " The healthy need not the physician, but the sick.

13. But go, and learn the meaning of the passage : *I love works of mercy, and not sacrifice* ; (*Osee vi. 6*) for I did not come to call righteous men, but sinners."

14. Then came to him the disciples of John, saying : " Why do we and the pharisees fast often, but your disciples fast not ?"

15. And Jesus said to them : " Can the companions of the bridegroom mourn, as long as the bridegroom is with

(*v. 15.*) *Companions of the bridegroom*—οἱ υἱοὶ τοῦ νυμφῶνος—*sons of the bride-chamber*—*fili sponi*. Both expressions mean the companions of the bridegroom, who were invited to rejoice and feast with him. The question here is not respecting the fasts enjoined by the law, but spontaneous fasting, such as was practised by the pharisees under the pretence of superior sanctity, and by the disciples of John, in imitation of the austere life of their teacher. Does then our Saviour disapprove of spontaneous fasting ? Certainly not. He had already made, in its favour, the same pro-

them? But the days will come, when the bridegroom will be taken from them, and then shall they fast.

16. No man putteth a piece of unfulled cloth in an old garment, for the patch teareth from the garment, and a worse rent is made.

17. Nor do they put new wine into old skins, otherwise the skins burst, and the wine runneth out, and the skins become useless. But they put new wine into new skins, and both are preserved."

18. As he was speaking these things to them, behold, a certain ruler coming, worshipped him, and said: "My daughter is this moment dead; but come, lay thy hand upon her, and she will live."

19. And Jesus rose, and followed him, and (so did) his disciples.

20. And behold, a woman with an issue of blood of twelve years, coming behind, touched the tuft of his cloak.

21. For she said within herself: "If I touch only his cloak, I shall be healed."

22. But Jesus turning, saw her, and said: "Be of good heart, daughter; thy faith hath healed thee." And from that hour the woman was healed.

mise which he had made in favour of alms and prayer, (vi. 18) and he here asserts, that it shall be practised by his disciples also, after his departure from them.

Companions of the bridegroom. The disciples of John could not be at a loss to understand this expression. John had already, in their hearing, styled our Saviour *the bridegroom*, and himself *the bridegroom's friend*. John iii. 29.

(v. 16.) *No man putteth.* See Luke v. 36.

(v. 20.) *The tuft.* There were four corners to the cloak or outer garment, from each of which a tuft or tassel was suspended. Numb. xv. 37; Deut. xxii. 12.

23. And Jesus going into the house of the ruler, and seeing the flute-players, and the crowd in an uproar,

24. Said to them : " Go your ways, for the maid is not dead, but sleepeth." And they jeered at him.

25. But when the crowd was put out, he entered, and took hold of her hand, and the maid arose.

26. And the report thereof spread through all that country.

27. And, as Jesus passed thence, two blind men followed him, crying out, and saying : " Thou son of David, have pity on us.

28. And when he had entered the house, the blind men came to him, and he sayeth to them : " Do you believe that I can do this for you ?" They say to him : " Yea, Lord."

29. Then he touched their eyes, saying : " Be it done to you according to your belief."

30. And their eyes were opened. And Jesus charged them severely, saying : " Take care that no man knoweth."

31. But they going out, spread his fame abroad in all that country.

32. And as these men went out, lo, they brought to him one dumb, a demoniac.

33. And when the fiend was cast out, the dumb man spake. And the crowds marvelled, saying : " Nothing like this was ever seen in Israel."

(v. 30.) *That no man knoweth.* It would appear that he had some particular reason for the performance of this miracle in private. He had declined to heal them in public, but did it in the house, with an injunction not to publish that it was from him they received the benefit.

34. But the pharisees said : “ It is through the prince of fiends that he casteth out fiends.”

35. And Jesus went round all the towns and villages, teaching in their synagogues, and announcing the good tidings of the kingdom, and healing every disease and infirmity.

36. And seeing the multitudes, he had pity on them, because they were scattered and abandoned, like sheep that have no shepherd.

37. Then he sayeth to his disciples : “ The harvest indeed is plentiful, but the labourers are few.

38. Pray ye therefore the lord of the harvest, that he send labourers into his harvest.”

CHAPTER X.

THE MISSION OF THE APOSTLES.

1. And calling to him his twelve disciples, he gave to them power over unclean spirits, to cast them out, and (power) to heal all manner of disease, and all manner of infirmity.

2. Now of the twelve apostles the names are these :

(v. 1.) *Disease, and infirmity*—νόσον, μαλακίαν—*languorem et infirmitatem*. The distinction between these words is constantly preserved, and, according to Theophylactus, consists in this—that the first points out a chronic disease, the other one that is not. Perhaps they might be rendered, *all manner of disease, whether of longer or of shorter standing*.

(v. 2.) *Apostles*, or messengers sent by due authority. *Peter*. He is here called the first, not in number only, but in rank : ὁ ἐκλεκτός, ὁ ἐξαίρετος, ὁ πρῶτος. (*Clem. Alex. Quis Dives*) ὁ πρῶκριτος τῶν ἀποστόλων. (*Pet. Alex. can. ix. xiii.*) ὁ κορυφαῖος. (*S. Athan. in Ps. xv. comm. iii. Routh, Rel. Sac. iii. 358.*)

the first Simon, he that is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother.

3. Philip and Bartholomew, Thomas, and Matthew the tax-gatherer, James the son of Alphæus, and Thaddæus.

4. Simon the Cananite, and Judas the Iscariot, even he that betrayed him.

5. These twelve Jesus sent as messengers, and charged them in these words: "Go ye not into the road of the Gentiles, and into a town of the Samaritans enter ye not.

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, announce in these words: '*the kingdom of heaven is at hand.*'

8. Heal the sick, raise up the dead, cleanse the lepers, cast out fiends. Freely ye have received, freely give.

9. Have not gold, nor silver, nor brass in your girdles.

10. Nor scrip for your journey, nor another coat, nor pair of shoes, nor staff, for the labourer is deserving of his livelihood.

11. And into whatsoever town or village ye may enter, inquire what worthy man is therein, and abide in that family till ye depart.

12. And when ye enter a family, salute it, saying, 'peace be to this family.'

13. And, if the family be worthy, your peace shall come upon it, but if it be not worthy, your peace shall return to you.

(v. 4.) *The Cananite*, probably a native of Cana of Galilee. *Iscariot*, probably a native of Kerieth, in the tribe of Juda. *Josh.* xv. 25. See *Mark* iii. 18; *Luke* vi. 15.

(v. 5.) ἀπέστειλε—he sent as messengers. I have translated it thus, because it is the root of the word *apostle*.

(*Ibid.*) *The road of the Gentiles*. The country of the Gentiles. See *c.* iv. v. 15.

14. But whosoever doth not receive you, nor hearken to your words, going out of that family or town, shake off the dust from your feet.

15. Verily, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that town."

16. "Behold I send you forth as sheep in the midst of wolves: be ye therefore wary as serpents and guileless as doves.

17. But beware of men, for they will deliver you up to the councils, and will scourge you in their synagogues.

18. And ye will be led before governors and kings for my sake, to be a testimony unto them and to the Gentiles.

19. But when they deliver you up, trouble not yourselves with the thought, how or what ye shall speak, for it shall be given to you in that hour, what ye may speak.

20. For it is not ye that are the speakers, but the spirit of your father that speaketh in you."

21. "The brother will deliver the brother up to death, and the father the child, and the children will rise against their parents, and put them to death.

22. And ye will be hated of all men on account of my name: yet he, who endureth to the end, he shall be saved.

23. And when they shall persecute you in one town, flee ye to another, verily, I say to you, ye will not have

(*v.* 21, 22, 23.) These verses regard the persecution of the Hebrew Christians previously to the destruction of Jerusalem. The apostles and their fellow ministers are told to flee from town to town from their enemies, and assured, at the same time, that before they should be driven in this manner through all the towns of Israel, their deliverance would come.

made the circuit of the towns of Israel till the son of man come."

24. "The scholar is not above his teacher, nor the bondman above his lord.

25. The scholar should be satisfied, if he be like to his teacher, and the bondman, if he be like to his lord. If they have called the master of the house Beelzebub, how much more those of his household.

26. Then fear them not : for nothing is covered, which shall not be uncovered ; nothing hidden which shall not be made known.

27. What I say to you in darkness, say ye in the light : and what ye hear in a whisper, announce from the house tops.

28. And fear not them who kill the body, but cannot kill the soul : fear rather him that is able to destroy both body and soul in hell.

29. Are not two sparrows sold for one penny ? Yet not one of them shall fall to the ground without your father.

(v. 23.) *Till the son of man come.* The coming of the son of man, and the coming of his kingdom, and his coming in his kingdom, all three mean the same thing—that is, the manifestation of that kingly authority, which was conferred on him at his ascension into heaven. Two such manifestations are referred to in the gospels—one on the day of Pentecost, when he began upon earth that reign of which there will be no end ; when his kingdom was made manifest by the descent of the Holy Ghost, and when he came in his kingdom, by investing his ministers with all that authority and those gifts and graces requisite for the due administration of their respective offices : secondly, at the destruction of Jerusalem and the dispersion of the Jews, when he also came in his kingdom, and manifested his kingly authority by the punishment of a disobedient and rebellious people. Perhaps it would be an improvement, if, in some passages, βασιλεία were translated *sovereignty*, instead of *kingdom*.

(v. 27.) *In a whisper.* In the original, *in the ear*.

(v. 29.) For an *assarion*, in value about three farthings.

30. But of you even all the hairs of the head have been numbered.

31. Then fear ye not : ye are of more worth than many sparrows.

32. Wherefore every one, that shall own me before men, I will also own him before my father that is in heaven.

33. But whosoever shall disown me before men, I will also disown him before my father that is in heaven."

34. "Think not that I came to bring peace on the earth : I came not to bring peace but the sword.

35. I came to set a man at variance with his father, and a daughter with her mother, and a bride with her mother-in-law.

36. And a man's enemies will be those of his own household.

37. He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me.

38. And he that taketh not up his cross, and followeth not after me, is not worthy of me.

39. He that saveth his life, shall lose it : and he that loseth his life for my sake, shall save it.

(v. 34.) *Came to bring peace.* The reader will observe, that this form of expression, which with us points out the intention of the agent, marks only the consequence of the act in the language of the evangelists. See c. iv. v. 1.

(v. 38.) *The cross* was not a Jewish, but a Roman punishment. The allusion is therefore to his own death, and the lesson which it inculcates is, that his disciples should be ready to suffer death for him, as he suffered it for them.

(v. 39.) *Life.* The word in the original— $\psi\chi\eta$ —means both life and soul, and is used by our Lord alternately in each meaning. The passage may be paraphrased thus : " He who disowns me to save his *life*, shall lose his *soul* ; but he who loseth his *life* for me, shall save his *soul*."

40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him who sent me.

41. He that receiveth a prophet, because he is a prophet, shall receive the reward of a prophet : and he that receiveth a righteous man, because he is a righteous man, shall receive the reward of a righteous man.

42. Whosoever shall give a cup of cold water to quench the thirst of one of these little ones, because he is a disciple, verily I say to you, he shall not lose his reward."

CHAPTER XI.

OF THE BAPTIST, AND THE INCREDULITY OF THE JEWS.

1. Now it came to pass that, when Jesus had ended the instructions to his twelve disciples, he departed thence, that he might teach and announce in the towns.

2. And John, having heard in prison of the works of the Messiah, sent two of his disciples,

3. And said to him, " art thou he that was to come, or are we to expect another?"

4. And Jesus made them this answer : " Go, and carry back to John, what you hear and behold.

(v. 3.) *He that was to come.* The allusion is manifestly to *Psalms* cviii. 26, which was interpreted of the Messiah. " The one about to come," was one of the designations under which he was known to the Jews.

But did not John know, by revelation, that Jesus was the Messiah ? Why then did he now make the enquiry, as if he doubted ? It has been answered, that the enquiry was made, not for his own satisfaction, but for that of his disciples. But this is hardly to be reconciled with v. 3, where the inquiry is referred to John himself, and with v. 4, where the answer is also directed to John, and not to his disciples. Other solutions have been devised : the most probable in my opinion is, that John in prison became impatient for the establishment of the kingdom of the Messiah ; that he wondered why our Saviour spent so much time in teaching and performing miracles in Galilee, instead of claiming the kingdom in

5. The blind see again, the lame walk about, the lepers are cleansed ; the deaf hear, the dead are raised, and the poor have the good tidings announced to them. *Is.* lxi. 6.

6. And happy is the man who ‘ findeth no cause of offence in me.’ ”

7. But, when they were gone, Jesus began to speak to the people respecting John ; “ What went ye out into the wilderness to see ? A reed shaken by the wind ?

8. But what did ye go out to see ? A man clothed in soft raiment ? behold, they that wear soft raiment are in the houses of kings.

9. But what did ye go out to see ? A prophet ? Yea, I say to you, even something more than a prophet.

10. For he is the man of whom it was written : *behold, I send my messenger before thy face, who shall prepare thy way before thee.* *Mal.* iii. 1.

11. Verily I say to you, among the born of woman, a greater than John the baptist hath not risen : yet he that is lesser in the kingdom of heaven, is greater than he.

12. But from the days of John the Baptist until now ‘ the kingdom of heaven ’ is entered by force ; and it is by force that men make it their own.

Jerusalem ; and that to relieve himself from this perplexity, he sent to ask the question. And this supposition is strengthened by the conclusion of our Saviour’s answer, (v. 6) which seems to imply some disapprobation of the message sent by the baptist.

(v. 5.) *The blind see.* It appears from *Luke* vii. 20, that before our Saviour gave this answer, he performed several miracles in the presence of the messengers. His words refer to *Isaias* xxxv. 5, 6, and lx. 1, which passages were interpreted of the Messiah ; so that his meaning could not be misunderstood.

(v. 11, 12.) The object of these verses appears to be, to point out the superiority of the Christian over the Mosaic dispensation. The latter was only a preparation for the other ; and the baptist, the greatest functionary in it, was inferior, in that respect, to the apostles, the ministers under Christ in his kingdom.

13. For all the prophets and the law were your instructors until John.

14. And, if ye will bear to hear it, he is the Elias who was about to come.

15. He that hath ears to hear, let him hear."

16. "But to what thing shall I liken this present race? It is like unto children sitting in the market place, and calling out to their playmates,

17. In these words, 'We have piped to you on the flute, and ye have not danced: we have sung the song of mourning, and ye have not beaten your breasts.'

18. For John came neither eating nor drinking, and they say, 'he hath a fiend.'

19. The son of man came eating and drinking, and they say, 'behold a glutton and a wine-bibber, a friend of tax-gatherers and sinners.' And the wisdom (of God) hath been proved righteous by her children."

20. And then he began to upbraid the towns, where most of his mighty works were wrought, because they had not repented.

(v. 12.) *By force make it their own*—ἀπράξαι—rapuint. The allusion is to those who seize by force, and appropriate the spoil to themselves. From the more copious narrative of St. Luke, (xvi. 16) it appears that our Saviour is speaking of the higher classes among the Jews, who yielded not to the call to repentance made to them by the baptist, but were deterred by the sacrifices which that repentance required. Hence he says that the kingdom *is entered by force*, because it required more resolution of mind than would fall to the lot of many.

(v. 18.) The resemblance consists in this—that as the children could not be roused from indolence by cheerful or mournful music, so the pharisees and leading men among the Jews could not be drawn to repentance, either by the austerity of the baptist, or the condescension of the Saviour. See *Luke vii. 29, note.* Thus their obduracy proved the righteousness of God, in his subsequent dealings with them.

21. "Wo to thee Corozain, wo to thee Bethsaida: for, had the wonders wrought in you, been wrought in Tyre and Sidon, long ago had they repented in sackcloth and ashes.

22. But I tell you, it will be more tolerable for Tyre and Sidon in the day of judgement than for you.

23. And thou Capharnaum, raised as thou art up to heaven, thou shalt be plunged down into hell; for had the wonders wrought in thee, been wrought in Sodom, it would perhaps have endured unto this day.

24. But I tell you, it will be more tolerable unto the land of Sodom in the day of judgement than to thee."

25. At that time Jesus took occasion to say: "I give praise to thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and the learned, and hast revealed them to little ones.

26. Yea, father, (I praise thee) because such hath been thy good pleasure.

27. All things have been delivered to me by my father. And no one but the father knoweth the son; nor doth any one know the father but the son, and he to whom it may please the son to reveal it.

(v. 21.) *Repented in sackcloth and ashes.* This passage proves that the repentance preached by our Saviour and his precursor, did not consist merely in reformation of conduct. Sackcloth and ashes were no part of such reformation. They were the signs of sorrow and affliction of spirit, and are mentioned in this place, by allusion to the repentance of the Ninevites on the preaching of Jonas.

(v. 23.) *Raised as thou art up to heaven.* Why should this be said of Capharnaum? Perhaps because it had been distinguished by our Lord above all other towns. He had made it the place of his abode, *his own peculiar town*, ἰδὲν πόλιν. (ix. 1)

(v. 27.) *Knoweth, &c.* The meaning is explained by the parallel passage in St. Luke: (x. 22) *knoweth who the son is . . . who the father is.*

28. Come hither unto me all ye that faint under the yoke and the burthen, and I will give you rest ;

29. Take *my* yoke upon you, and be taught of me, for I am meek and lowly of heart ; and ye will find rest for your souls :

30. For my yoke is easy, and my burthen light."

CHAPTER XII.

DISPUTES WITH THE PHARISEES.

1. About that time Jesus was walking through the fields of corn, on the sabbath day. Now his disciples were hungry, and began to pluck the ears and to eat.

2. But the pharisees observing them, said to him : " Behold thy disciples are doing that which it is not lawful to do on the sabbath day."

3. And he said to them : " Have ye not read what David did, when he and his companions were hungered ?

4. How he entered into the house of God, and ate the loaves of the presence, which it was not lawful for him or his, but for the priests only, to eat ? (1 *Kings* xxi. 4. *Lev.* xxiv. 9.)

5. Or have ye not read in the law, that on the sabbath

(v. 28.) *Faint, &c.*—οἱ κοπιῶντες καὶ πεφορτισμένοι—qui laboratis et onerati estis. From the whole passage, allusion is plainly made to animals, whose strength is spent under the yoke or the burthen. To preserve it, I have translated as in the text. Had I rendered *ye who labour*, the allusion would have been lost, and with it the propriety of the following exhortation to take up the yoke of Christ, and to learn from him, instead of bearing the yoke imposed by the pharisees.

(v. 1.) Permission to do this was granted in *Deut.* xxiii. 25. The sabbath began on Friday at sunset, and lasted till sunset the next day.

day the priests in the temple break the sabbath rest, and yet are blameless? (*Lev. xxiv. 5. Num. xxviii. 9.*)

6. Now I say to you, that one greater than the temple is here.

7. But if ye had known the meaning of the passage, *I love works of mercy and not sacrifice*, (*Osee. vi. 6.*) ye would not have condemned the blameless.

8. For the son of man is lord even of the sabbath."

9. And when he had departed thence, he came into their synagogue.

10. And behold there was there a man with a withered hand; and they asked him, saying, "Is it lawful to heal on the sabbath day," with the design to accuse him.

11. And he said to them, "What man is there among you who, having a single sheep, if it fall into a pit on the sabbath day, will not lay hold of it and lift it out?"

12. Now, how much more valuable is a man than a sheep? Therefore, it is lawful to do good on the sabbath day."

13. Then he said to the man, "stretch out thy hand." And he stretched it out, and it was restored to soundness like the other.

14. And the pharisees going out, entered into consultation against him, how they might destroy him.

15. But Jesus knowing it, departed thence; and many followed him, and he healed them all.

16. And he gave them strict charge not to make him known:

(v. 16.) Hence we learn one, at least, of the reasons why our Saviour forbade the publication of his miracles; which is, that he might not add to the exasperation of his enemies, whom the last miracle had roused to a state of madness, according to the narrative of St. Luke, vi. 11.

17. So as to accomplish that which was spoken by the prophet Isaias, when he said,

18. *Behold my servant whom I have chosen, my beloved, in whom my soul hath pleasure. I will put my spirit upon him, and he shall announce judgement to the Gentiles.*

19. *He shall not strive; neither shall he cry out; nor shall any one hear his voice in the streets.*

20. *The bruised reed he shall not break, and the smoking wick he shall not quench, until he send forth the judgement to victory.*

21. *And in his name shall the Gentiles put their trust.*—Is. xlii. 1.

22. Then a demoniac was brought to him, a man blind and deaf; and he healed him, so that the blind and deaf man both spake and saw.

23. And all the people were amazed, and said: "Is this then the son of David?"

24. But the pharisees hearing them, said: "It is only through Beelzebub, the prince of fiends, that this man casteth out fiends."

25. And Jesus, knowing their thoughts, said to them: "Every kingdom divided against itself, becometh desolate; and no city or family divided against itself can stand.

26. Now, if Satan cast out Satan, he is divided against himself: how then can this kingdom stand?

27. And if I cast out fiends through Beelzebub, through

(v. 18.) This prophecy is illustrative of the meek and unassuming character of the Messiah. It is more easy to understand in the original, than in the Greek translation inserted in the Gospel. The judgment which the Messiah was to announce to the gentiles, (v. 18.) and to send forth to victory, (v. 20.) was undoubtedly his doctrine and laws.

(v. 23.) *The son of David.* That is, the Messiah.

whom do your children cast them out? Therefore they shall be your judges.

28. But if I cast out fiends through the Spirit of God, then 'the kingdom of God' must have come upon you unawares.

29. Or, how can a man enter the house of the strong man, and plunder his goods, unless he have first bound that strong man; and then he may plunder his house. (*Is. xlix. 24, 25.*)

30. He that is not with me, is against me: and he that doth not gather with me, scattereth.

31. Therefore I say to you, every sin and blasphemy may be forgiven to men; but blasphemy of the spirit will not be forgiven to men.

(*v. 28.*) *Come upon you*—ἐφθασε—*pervenit*. Probably the real reading in the vulgate should be *pervenit*. *Pervenit* does not fully express the meaning of the Greek, which is, to come upon suddenly, unexpectedly, without observation. I have, therefore, added *unawares*.

(*v. 29.*) The house of the strong man is the person possessed by the fiend: he who dispossesses the fiend, must be stronger than he.

(*v. 30.*) This appears to have been a proverb among the Jews, and is used by our Lord in illustration of the preceding verse and reasoning.

(*v. 31.*) *Blasphemy* means injurious or insulting language. *The spirit* is evidently that spirit by which Jesus had cast out the fiends, and which he calls the spirit of God, (*v. 28*) and the holy spirit. (*v. 32*) Many explanations of the sin here meant have been given; but whosoever attends to the text, must see that the blasphemy of the spirit was that committed by the pharisees, who, to deceive the people, had, in face of the facts themselves, attributed the cure of the demoniacs to a power derived from Satan, in virtue of a secret compact between our Lord and him. But is it not contrary to Christian doctrine, to assert that any sin is irremissible? and is not that here asserted by Christ himself? To elude the difficulty, several fanciful explications have been suggested. But they are unnecessary. For the sin in question could only be committed by the contemporaries and eye-witnesses of the

32. And whosoever shall speak words against the 'son of man,' to him may be forgiveness; but he that shall speak against the holy spirit, to him will be no forgiveness either in this life, or in that which is to come.

33. Either make the tree good and its fruit good, or make the tree unsound, and its fruit unsound: for it is from its fruit that the tree is known.

34. Ye broods of vipers, how can ye, evil as ye are, speak good things? For it is from the abundance of the heart that the mouth speaketh.

35. Out of his good store the good man bringeth forth good things, and out of his evil store the evil man bringeth forth evil things.

36. But I say to you, that of every malicious word, that men utter, they shall render account in the day of judgement.

miracles of our Saviour. Whether in these words he already pronounced judgement upon them, or merely foretold, what he knew would be the fact, that they would never repent, and therefore never be pardoned, there is nothing in either supposition to impeach the subsequent doctrine of the Christian church—that pardon of all sin is promised to the sincere penitent.

(v. 32.) *In this life*, &c. The Greek αἰὼν, the Latin ævum, the Gothic aiw, and the English *aye* or *age*, are all modifications of the same word, and have originally the same meaning—a certain revolution of time, of longer or shorter duration. Hence αἰὼν has several significations, and οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι has sometimes been interpreted, *neither in this; the Mosaic, nor in the future; the Christian, age or dispensation.* But a reference to the corresponding passage in *St. Mark*, (iii. 29) will shew that it is correctly rendered, *neither in this life, nor that which is to come*—that is, *never*.

(v. 33.) That is, either confess that I am good, because my works are good; or if ye maintain that I am evil, shew that my works are evil.

(v. 36.) *Malicious*—ἀργὸν—otiosum. Those who have rendered this passage *idle word*, seem at the same time dissatisfied with it. Yet, though the books of scripture and the works of pro-

37. For out of thy words shalt thou be pronounced innocent, and out of thy words be pronounced guilty."

38. Then certain of the scribes and pharisees interrupted him saying : " Master, we wish to see a sign from thee."

39. But he said in answer : " The wicked and adulterous race asketh for a sign : but no sign shall be given to it, but the sign of Jonas the prophet.

40. For as Jonas was three days and three nights in the belly of the sea-monster, so shall the son of man be three days and three nights in the heart of the earth.

fane writers have been ransacked, to discover some other and more satisfactory meaning, the labour has been taken in vain. In fact, the same words have often different significations, at different times, and in different places ; and the best way of discovering the real import of the original Hebrew epithet, which has been translated *ἀργον*, is to seek the object of our Lord by a careful examination of the context. He undoubtedly refers to some sort of evil language which the evil man bringeth out of his evil store, (v. 35) which discloseth the evil of his heart, (v. 34) and for which he will be pronounced guilty (v. 37). Now if we recollect that these remarks were wrung from him by the malicious and groundless assertion that he was leagued with Beelzebub to deceive the people, we can hardly doubt that he meant, in this passage, malicious words, charges groundless and injurious, proceeding from malice or revenge.

(v. 39.) *Adulterous*. In scripture, the word is applied to him who breaks his covenant with God.

(v. 40.) *Three days and three nights*. 1. Was he three *days* in the sepulchre ? No ; only one entire day, and part of two others. But we must recollect, that in numbering days, weeks, &c. the Jews included the first and the last. If the child was to be circumcised on the eighth day, the day of the birth, as well as the day of the circumcision, were included. What is more singular, they treated each day as indivisible ; if a day were begun, they spoke of it as an entire day. Our Lord was circumcised *after eight days had been accomplished*. (Luke ii. 21) Yet certainly no more than the beginning of the eighth day had been accomplished. 2. Was he then three *nights* in the sepulchre ? No ;

41. The men of Nineveh shall stand up at the judgment against this race, and shall prove it guilty : for they repented at the preaching of Jonas : and, behold something more than Jonas is here. (*Jon.* iii. 5.)

42. The queen of the south shall rise up at the judgment against this race, and shall prove it guilty : for she came from the uttermost bounds of the earth to hearken to the wisdom of Solomon ; and behold something more than Solomon is here. (*iii Kings* x. 1.)

43. When the unclean spirit is gone out of a man, he wandereth through the arid desert in search of a resting place, and findeth none ;

44. Then he sayeth, I will return into my house which I left : and coming, he findeth it unoccupied, swept and put into order.

45. Then goeth he, and taketh to himself seven other spirits more wicked than himself, and they enter in, and

no more than two nights. But it should be observed, that this is asserted of our Lord's abode in the sepulchre, by no one but this evangelist, who wrote in Hebrew. Now there is reason to believe, that among the Hebrews, the expression *night and day* was in common use for the word *day*. Thus Esther, (iv. 16) ordered a fast of three days, *night and day*, after which she would go in to the king. Yet we find, (v. 1) that she went in on the third *day*. See another example in *1 Kings*, (*Sam.*) xxx. 12, 13, where a person is said not to have eaten or drunk for *three days or three nights*, though he is related to have done both on the *third day*. With St. Paul, *night and day*, and with St. John, in the Revelations, *day and night*, are synonymous with the adverb *always*.

(v. 43.) This and the two next verses are employed as an illustration by our Saviour. Hence I conclude that they express a popular notion among the Jews, that the fiend often left his victim for a time, and then returned with other fiends, so that the second possession was a greater misfortune than the first. The application is easy. Much as the teachers of the Jews were under the power of Satan before the coming of our Saviour, they would be seven times more so after his departure, in consequence of their having rejected the graces which he had offered them.

fix their abode there. And the last state of that man becometh worse than the first. So shall it prove to this wicked race."

46. While he was yet speaking to the people, behold, his mother and his brethren stood without, seeking to speak with him.

47. Then some one said to him, "Behold thy mother and thy brethren stand without, seeking to speak with thee."

48. But to him that told him he made answer: "Who is my mother? and who are my brethren?"

49. Then stretching forth his hand towards his disciples, he said: "Behold my mother and my brethren.

50. For whosoever shall do the will of my father that is in heaven, he is my brother, and sister, and mother."

CHAPTER XIII.

SEVERAL PARABLES.

1. On that day Jesus having gone out of the house, sate down by the sea.

2. And a concourse of people gathered about him, so that going into a bark, he sate down, whilst all the people stood on the shore.

3. And he spake many things to them in parables, saying: "Behold the sower went out for the purpose of sowing:

(v. 46.) *And his brethren.* These brethren are never said to be the sons of his mother. The title of brethren was given by the Jews to persons nearly related in blood. See *Gen.* xii. 5; xiii. 8. *Lev.* x. 4. *Fratres consobimos dici omnis scriptura demonstrat. S. Hieron. in Matth.* xii. 49.

(v. 3.) *In parables*—ἐν παραβολαῖς. When a speaker argued

4. And as he sowed, some seed fell by the way-side, and the birds came, and eat it up.

5. And some fell on rocky ground, where there was little earth. And this sprouted quickly, because it had no depth of soil;

6. But, after sunrise it was scorched, and, through want of root, withered away.

7. And other some fell upon the thorns: and the thorns grew up, and choked it.

8. But the rest fell upon the good soil, and bare fruit, some a hundred, some sixty, and some thirty fold.

9. He that hath ears to hear, let him hear."

10. And his disciples accosted him saying: "Why dost thou speak to them in parables?"

11. But he made answer; "Because to you it hath been given to know the secrets of 'the kingdom,' but to them it hath not been given.

from the comparison of one case with another, if that case were real, he was said by the ancient rhetoricians to employ a *παράδειγμα*, or *example*; if fictitious, a *παραβολή*, or *parable*.

(v. 11.) *But to them it hath not been given.* To account for this, it has been ingeniously remarked, that the parables in question were predictive of events to happen after the establishment of Christianity, and that consequently the knowledge of their meaning could not be, at that time, of any importance to the great body of his hearers. But to me his answer to the apostles appears far more comprehensive. It applies to his manner of teaching, with a very few exceptions, through the whole course of his mission. *He did not speak to them otherwise than in parables*; (*Matt. xiii. 34*) either directly in parables specified as such, or indirectly in parabolic language. All his conversation abounds with allusions and allegories: there is perpetually a secret meaning wrapt up in it, which renders it mysterious and enigmatical: whether he addresses the multitudes in Galilee, or the learned and intelligent Nicodemus, he speaks in the same figurative style, above the comprehension, not only of the vulgar, but also of the teachers in Israel. At the conclusion of his last discourse to his apostles,

12. For to him who hath, there shall be given, and he shall abound : but from him who hath not, even what he hath shall be taken away.

13. This is the reason why I speak to them in parables : because, though they look, they see not ; though they hearken, they hear not ; neither do they understand.

14. And in them is accomplished the prophecy of Isaias, which sayeth : *hearing ye will hear, but will not understand ; looking ye will look, but will not see.*

15. *For the heart of this people is bloated ; with their ears they are dull of hearing ; their eye-sight they have veiled : so that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, nor be converted, nor may I heal them.—Is. vi. 9.*

before his passion, he states that he will then lay aside this parabolic language, and speak openly, and proceeds to say, in plain words, that as he came from the father into the world, so he is about to leave the world, and go to the father. This they understood, and instantly exclaim, as if in surprise, *now thou speakest plainly, and utterest no parable.* John xvi. 25, 28, 29.

It appears from the answer in the present chapter, (v. 11-15) that when he spoke in this manner, he had no intention of being perfectly understood. And of that he gives a reason, which he often repeats, as if it were the key to this mysterious language in general : *to him who hath, there shall be given ; but from him who hath not, even what he hath shall be taken away.* Enough had been given to the Jews, and no use made of it ; he would no longer throw his pearls to swine. Even what they had, should be taken from them, and be given to the Gentiles. But why then did he address them in parables at all ? He was, as he describes himself in *St. Mark* iv. 26, the sower sowing his seed, and then leaving it in the soil, to fructify till the time of harvest. His sayings, though not understood, would remain in the memory of his hearers : in the course of a few months, the time of harvest, the establishment of his church after his ascension, would come ; and then his servants would be sent to gather the wheat into his barn. Then the fruit of these lessons would be seen, in the conversion of the poor in spirit, the simple, and docile, and virtuous, while the rest of their countrymen would remain and die in their incredulity.

16. But blessed are your eyes, because they see, and your ears, because they hear.

17. For verily I say to you, many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them.

18. Hear ye then the parable of the sower.

19. With respect to every one that heareth the word 'of the kingdom,' but mindeth it not, the evil one cometh, and taketh away that which was sown in his heart. That man is betokened by the sowing on the way side.

20. But the sowing on the rocky ground betokeneth him, who, as soon as he heareth the word, accepteth it with gladness:

21. Yet he letteth it not strike root in him, and therefore endureth not; for in the time of tribulation or of persecution on account of the word, he forthwith falleth away.

22. And the sowing among the thorns, betokeneth him who heareth the word: but the cares of this life, and the delusions of riches, choke the word, and make it fruitless.

23. But the sowing on the good soil, betokeneth him who heareth the word, and mindeth it; and such man beareth fruit, and yieldeth, one a hundred-fold, one sixty, and another thirty."

(v. 19.) Three evangelists record the explication of this parable. In all the meaning is plain; yet all three confound the word, or the seed sown, with the person who receives it. To avoid this incongruity of language, I have taken the liberty to change *that which was sown*, into *the sowing*.

(v. 23.) This parable then is an allegory, not explanatory of doctrine, but descriptive of facts. It divides the hearers of the gospel into four classes, and shews how it will come to pass, that whilst one of these brings forth fruit, the other three derive no benefit from it.

24. Another parable did he lay before them, saying, "The kingdom of heaven, is like to a man who had sown good seed in his field.

25. But while the people slept, his enemy came, and sowed zizan in the midst of the wheat, and went his way.

26. And when the blade shot and produced fruit, then the zizan became visible.

27. And the bondmen of the owner came to him and said; 'Sir, didst thou not sow good seed in thy field: whence then hath it zizan?'

28. But he replied; 'an enemy hath done it.' And the bondmen said, 'wilt thou then that we go and gather it up?'

29. But he said, 'No: lest gathering the zizan, you should root up the wheat together with it.

30. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, gather first the zizan, and bind it in bundles for the fire: and then lead the wheat into my barn.'"

31. Another parable did he also lay before them, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.

32. Which is smaller than all the seeds; yet, when it hath grown up, is larger than any shrub, and becometh a tree, so that the birds of heaven come and rest on the branches thereof."

(v. 25.) *Zizan*—ζιζάνια—zizania. Of this plant we know nothing more than what is indicated by the parable—that it was a worthless species of grain, hardly distinguishable from wheat at its first appearance, though easy to be known, and separated from it, when it came to maturity. It is better to call it by its proper name, zizan, than to give it the name of any indigenous plant, which we know that it was not.

(v. 32.) *Smaller than all the seeds.* That is, than the other garden seeds usually sown in Palestine; but we are not to com-

33. Another parable he laid before them, saying, "The kingdom of heaven is like to leaven, which a woman took and covered up in three measures of meal, until the whole was leavened."

34. All these things did Jesus speak in parables to the people, nor did he speak to them otherwise than in parables :

35. So as to accomplish the words spoken by the prophet, when he said ; *I will open my mouth in parables : I will utter things hidden since the creation of the world.* Ps. lxxvii. 2.

36. Then Jesus, having dismissed the people, went into the house, and his disciples came to him and said : "Explain to us the parable of the zizan in the field."

37. But he answered them and said ; "The sower of the good seed is the son of man.

38. The field is the world : the good seed the children of the kingdom ; the zizan the children of the wicked one.

pare that dwarfish stunted herb which the mustard plant is with us, with the lofty spreading shrub to which it grows in the East. The parable is evidently an allegory, prophetic of the rapid diffusion of Christianity. At first its professors were the smallest religious society in the world ; but their numbers increased rapidly, and in a short time the natives of the different countries, both in the East and the West, were incorporated amongst them.

(v. 33.) This parable is predictive of the influence of the Gospel on the morals of mankind. Those who are aware of the depravity which universally prevailed when it was first preached, will admit the advantageous change which it has wrought in the general habits of men. The influence which it has thus exercised, it will continue to exercise to the end.

(v. 35.) *Things hidden*—*κεκρυμμένα*. In the septuagint, Ps. lxxviii. 3, we have *προβλήματα ἀπ' ἀρχῆς*, wise maxims or sayings. They are called things hidden, because every one of these parables was predictive of things to come.

39. The enemy that sows them is the devil: the harvest the end of the world, and the reapers are the angels.

40. As therefore the zizan is gathered together, and burnt in the fire, so will it be at the end of this world.

41. The son of man will send his angels, who will gather out of his kingdom all causes of offence, and workers of iniquity,

42. And will cast them into the furnace of fire: where shall be the weeping and the gnashing of teeth.

43. Then it is that the righteous will shine like the sun in the kingdom of their father. (*Dan. xii. 3.*) He that hath ears to hear, let him hear."

44. Again "the kingdom of heaven is like to a treasure hidden in a field; and the man who hath discovered it, covereth it up, and rejoicing at it, goeth and selleth all that he hath, and buyeth that field."

45. Again "the kingdom of heaven is like to a merchant in quest of goodly pearls;

46. Who, when he hath found a pearl of great value, goeth and selleth all that he hath, and buyeth it."

(v. 42.) *The weeping, &c.* I conceive that this was a usual expression among the Jews, when they spoke of the Gehenna of fire. The article is always prefixed in the Greek.

(v. 43.) This parable then is an allegory, prophetic of the future state of the Church. It foretels, that from the first preaching of the Gospel to the end of the *αἰών*, *the age*, or Christian dispensation, the good and bad will be mixed together; but that then the separation will take place, and each class be rewarded or punished, according to its deserts.

(v. 45, 46.) The great difference between these two parables is, that the discovery of the treasure is made by chance, but of the valuable pearl in consequence of the industry of the finder. They therefore point out two classes of Hebrew converts—those to whom

47. Again "the kingdom of heaven is like to a draw-net cast into the sea, and gathering together of all manner (of fish).

48. And when it is full, they draw it out; and sitting on the shore, they choose out the good fish into vessels, and throw the useless away.

49. So will it be at the end of the world. The angels will come forth, and will separate the wicked out of the midst of the righteous,

50. And will cast them into the furnace of fire, where shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things?" They say to him, "Yea."

52. He sayeth to them, "Therefore every man qualified to be a teacher in 'the kingdom of heaven,' is like to a householder, who bringeth forth from his store new things and old."

53. And it happened that, when Jesus had finished these parables, he departed thence.

the knowledge of the Gospel was offered as by chance, and those to whom it was given in consequence of their inquiry after the truth. But of both the same price is required—the sale of all their property, for the support of the poor. It was only on this condition, that the convert was admitted into the church of the Hebrew Christians.

(v. 50.) This parable, like that of v. 24, is descriptive of the co-existence of good and bad in the Church, and prophetic of their separation at the end of the *αἰών*. Here, however, we see that every particular is not to be interpreted strictly. In the parable, the good fish are separated from amongst the useless; in its interpretation by our Lord, the wicked are separated from amongst the righteous. The draw-net is called *sagene* in the original, the same word as *seine* in English.

(v. 52.) *Qualified to be a teacher*—*γραμματεὺς μαθητευθεὶς εἰς*—*scriba doctus*. The Greek word means *instructed as a disciple*. The *γραμματεὺς* was a teacher of the law, and, as the evangelist

54. And going to his own country, he taught them in their synagogues, so that they wondered and said ; " Whence hath this man this wisdom and these powers ?

55. Is he not the son of the carpenter ? Is not his mother called Mary ? And his brethren James and Joseph, and Simon and Judas,

56. And his sisters are not all of them among us ? Whence then hath he all these things ?"

57. And they took offence at him. And Jesus said to them, " It is only in his own country and at his own home, that a prophet is treated without respect."

58. And he did not many mighty works there, on account of their unbelief.

CHAPTER XIV.

THE DEATH OF THE BAPTIST, AND MULTIPLICATION OF THE LOAVES AND FISHES.

1. At that time Herod the tetrarch heard of the fame of Jesus.

evidently speaks of a teacher of the new law, I conceive the translation to present the real meaning of the text.

(v. 54.) *His own country.* This was Nazareth, called his country because he had lived there so many years.

(*Ibid.*) *Whence hath this man.* Their prejudices would not allow them to suspect that one so meanly born, could be the promised Messiah ; and their pride was wounded by the evident superiority of a man, whom they had so long considered as no more than their equal.

(v. 55.) *His brethren.* That they were not brothers to him, is thus shewn. James and Joseph were the sons of Mary, who, with other women, witnessed the crucifixion. *Matt.* xxvii. 56. Now that Mary, we learn from St. John, was Mary, the sister of our Saviour's mother, and the wife of Cleophas. *John* xix. 25. They were therefore the sons of Cleophas, not of Joseph.

(v. 1.) *Herod, the tetrarch.* At the death of Herod the great, his dominions were divided into four parts, three of which fell to

2. And he said to his attendants: "This is John the baptist: he is risen from the dead; and therefore mighty works are wrought by him."

3. For Herod had apprehended John, bound him, and cast him into prison, on account of Herodias, his brother's wife.

4. Because John had said to him, "It is not lawful for thee to have her."—*Lev. xviii. 16.*

5. But, though he wished to put him to death, he feared the people, because they accounted him a prophet.

6. Now, when Herod's birthday was celebrated, the daughter of Herodias danced in the midst; and she pleased Herod,

7. So that he consented with an oath to grant to her whatsoever she might ask.

8. And she, at the instigation of her mother, said, "Give me here the head of John the Baptist in a charger."

three of his sons. The first, consisting of Judea, Idumea, and Samaria, to Archelaus, with the title of king; a second, consisting of Galilee and Perea, to Herod Antipas, the tetrarch mentioned in this verse; and a third, comprising Trachonitis and the neighbouring districts, to Philip. A fourth son, Herod Philip, had no principality assigned to him, but remained a private individual. It should be remarked, that the tetrarchs were occasionally called kings.

(v. 3.) Herodias was the daughter of Aristobulus, whom his father, Herod the great, had put to death. She married her uncle Herod Philip, but having been seduced by her other uncle Herod Antipas, she left her husband to live with him, and also took her daughter with her. *Jos. Ant. xviii. 6.*

(v. 8.) The evangelist relates this tragic event as a story well known at the time, and without any attempt to arouse the feelings of his readers. It appears, however, to have been a plan of Herodias, to rid herself and her paramour of an importunate monitor. Herod, with his guests, "the great men, and captains, and principal estates of Galilee," (*Mark vi. 21*) were lying on couches, and feasting in the banqueting room, (*Matt. xiv. 9*) when Salome, the daughter of Herodias, entered *unexpectedly*, (for it was not usual for modest women to intrude on such occasions) and

9. And the king was struck with sorrow : but on account of his oath, and of those who lay at table with him, he ordered it to be given,

10. And sent to behead John in the prison.

11. And his head was brought in a charger, and given to the girl, who carried it to her mother.

12. And his disciples went, and carried away his body and buried it, and then came and related the matter to Jesus.

13. And when Jesus heard of it, he departed thence in a bark, towards a desert place, in privacy ; but the people hearing it, followed him on foot from the towns.

14. And Jesus, as he landed, beheld a great multitude, and he had compassion on them, and healed their sick.

15. And about evening, his disciples came to him, saying, " This is a desert place, and the day is spent ; dismiss the people, that they may go into the villages, and buy themselves provisions."

danced before them, probably in the disguise, and after the manner, of a dancing girl, for we know that the indecent exhibitions of the dancing girls are, on such occasions, highly gratifying to the natives of the East. If this be admitted, we shall not be surprised that Herod, under the influence of wine, and amidst the applause of his guests, made to her the imprudent promise related in the text.

(v. 15.) *About evening.* We are told, that the Jews reckoned two evenings, one beginning half-way between noon and sunset, the other at sunset ; that " the hour" of the first " was now past," and that the other will be mentioned in v. 23. I suspect, however, that this is all a fiction, and that, as with us in ordinary language, the morning is supposed to begin before sunrise, and last till noon, and in some phrases till long afterwards, so with the Jews the evening began before sunset, and was supposed to last the greater part of the night. That it began before sunset, appears from Jeremias, (vi. 4) where the shadows are said to lengthen in the evening ; and that it lasted till long after sunset, may be inferred from 4 *Kings*, vii. 5, where the lepers, going to the camp

16. But Jesus said to them, "They need not go: do ye give to them to eat."

17. And they said to him, "We have here no more than five loaves and two fishes."

18. But he said, "Bring them to me hither."

19. Then, commanding the people to lie down on the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed them; and breaking the loaves, he gave them to his disciples, and the disciples to the people.

20. And all did eat and were satisfied; and they carried away twelve baskets full of the remains of the fragments.

21. And those who had eaten were about five thousand men, besides women and children.

22. And Jesus immediately forced his disciples to embark, and to go before him to the other side, until he should dismiss the people.

23. And having dismissed the people, he went up the mountain to pray in private: and during the evening he was there alone.

24. But the bark was now in the midst of the sea, tossed about by the waves, for the wind was contrary.

25. But in the fourth watch of the night, Jesus came towards them, walking on the sea;

in the evening, found that the enemy had fled in the darkness. The same appears from v. 23 of this chapter, compared with *Mark* vi. 48, where our Saviour is on the mountain in the evening, whilst the bark is tossed by the waves. There is no mention of any interval at all between his seeing them and his going to them, much less can we suppose so long an interval as seven or eight hours. Yet such must be admitted, if the evening did not reach through great part of the night, for he went to them about *the fourth watch*—that is, between three and six in the morning.

26. And they seeing him walking on the sea, were frightened, saying, "It is an apparition," and they cried aloud through fear.

27. And Jesus immediately spake to them, saying, "Be of good heart: it is I; do not fear."

28. But Peter said in answer; "Lord, if it be thou, bid me come to thee upon the waters."

29. And he said; "Come." And Peter getting out of the bark, walked on the waters to go to Jesus.

30. But noticing that the wind was boisterous, he grew alarmed; and, as he began to sink, called out "Lord, save me."

31. And immediately Jesus, stretching out his hand, caught hold of him, and said to him, "Why didst thou waver, O man of little trust?"

32. And the wind ceased, as soon as they were on board the bark.

33. But the men in the bark, came and worshipped him, saying "Verily thou art son of God."

34. And when they had crossed over, they came into the land of Genesareth.

35. And the men of that place recognizing him, sent through all that country, and placed before him all who were diseased;

36. And begged of him that they might touch only the tuft of his garment. And as many as did touch it, were healed.

(v. 33.) Who are meant by "the men in the bark?" Not the disciples, but the mariners, or other passengers. What did they mean by "son of God?" Probably they had heard of the voice from heaven at the time of his baptism, and intended to profess their belief in that declaration. As, however, the article is wanting in the Greek, and is not necessarily understood in the Latin, I have not rendered it "*the* son of God."

CHAPTER XV.

TRADITIONS OF THE PHARISEES. SECOND MULTIPLICATION OF LOAVES AND FISHES.

1. Then certain Scribes and Pharisees from Jerusalem, accosted him, and said ;

2. Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread."

3. But he made answer, "And why do ye transgress the command of God, for the sake of your tradition? For God commanded, saying,

4. *Honour thy father and mother (Ex. xx. 12.) and, he that speaketh evil to father or mother, let him die the death.—Ex. xxi. 17.*

5. But ye say, whosoever shall say to his father or mother, *of every corban from me the benefit be thine ;*

(v. 4.) *Speaketh evil*—ὁ κακολογῶν—qui maledixerit. It is usually rendered, *he who curseth* ; but in the Greek and Latin words, every kind of language, abusive or injurious, is included ; and the instance afterwards mentioned by our Saviour, cannot be considered as a curse.

(v. 5.) *Of every corban from me the benefit be thine*—ἑωρονό' εἰαν ἐξ ἐμοῦ ὠφελῆθῃς—munus quodcumque est ex me, tibi proderit. To those whom our blessed Lord addressed, and to those for whom the evangelist wrote, this passage would be perfectly intelligible ; to us, from our imperfect acquaintance with the peculiar customs and traditions of the Jews, it presents almost insuperable difficulties.

1. Δῶρον is put here for the Hebrew word *corban*. So we learn from the parallel passage in St. Mark, vii. 12. Now a *corban* was something devoted by its owner to the service of God ; such as money, articles of value, cattle, houses, lands, slaves, and even the persons of the offerers themselves. See *Levit. xxvii. 1-26 ; Matt. xxvii. 6 ; Luke xxi. 1, 2 ; Joseph. Ant. iv. 4, de Bel. ii. 9.* The custom, we learn from Josephus, had been carried from Jerusalem

6. He may not honour his father or mother. So ye make void the command of God for the sake of your tradition.

7. Well did Isaias prophecy of you, ye hypocrites, when he said,

8. *This people honoureth me with their lips, but their heart is far from me.*

9. *It is in vain that they worship me, teaching doctrines which are the precepts of men.*—Is. xxix. 13.

10. Then calling the people to him, he said to them ;
“ Hear ye, and understand.

to Tyre, but was forbidden by the laws of that city. *Cont. Apion.* p. 1345.

2. The words in the text appear to have been, in the Hebrew, some established and recognized form, used, occasionally at least, by the person making a *corban*, and addressed by him to his parent or parents, in the presence probably of official witnesses. But for what purpose? According to the reading in St. Matthew, to release him subsequently from the obligation of honouring his parent ; according to that in St. Mark, to disable him from doing afterwards anything for that parent.

3. Here we are completely in the dark. That the honour or duty alluded to was of a burthensome nature, is plain : but, what it might be in particular, we know not. There might be many duties exacted from the child by the Jewish customs, of which we have no notion. One is mentioned by Josephus—an honourable funeral ; of which he remarks, that whosoever neglected it was looked upon as *unholy* ; and yet it was so expensive, as often to prove ruinous to the family. *De Bel.* ii. 1.

4. We are not even sure of the real meaning of the form. If we render it, as I have done, and in the same sense as most translators have done, *of every corban from me the benefit be thine*, it will appear to be a transfer of the spiritual benefit to the parent, which transfer was held to release the child from the obligation of bestowing worldly benefits on the same parent. Others render it, *whatever of mine may profit thee, that I make corban*, or *may that be corban*, a translation which, if it be adopted, appears to apply to the man who made a corban of himself, and having thus consecrated himself to the service of his heavenly father, was supposed to be emancipated from every duty towards his earthly parent.

11. It is not what entereth into the mouth, that defileth the man, but that which cometh out of the mouth, which defileth the man."

12. Then his disciples accosted him, saying ; " Dost thou know that the Pharisees were scandalized, when they heard that saying ?"

13. But he answered : " Every plant, which my heavenly father hath not planted, shall be rooted out.

14. Mind them not. They are blind and leaders of the blind. Now, if the blind man lead the blind, both fall into the pit."

15. But Peter took occasion to say to him, " Explain to us that saying."

16. And he said, " Are ye also without understanding yet ?

17. Do ye not understand that whatsoever entereth into the mouth, goeth into the belly, and is cast into the privy ?

18. But the things that come out of the mouth, issue from the heart, and these are the things which defile the man.

19. For it is from the heart that issue evil thoughts, murders, adulteries, fornications, thefts, false testimonies, calumnies.

20. These are the things which defile the man : but to eat with hands unwashen, that doth not defile the man."

21. And Jesus, going thence, withdrew into the country of Tyre and Sidon.

22. And behold a Chananean woman, coming from that district, called out and said, " Have pity on me, Lord,

(v. 13.) *Every plant.* That is, every tradition of the pharisees which was not accordant with the commandments of God.

thou son of David: my daughter is grievously afflicted with a fiend."

23. But he answered her not a word. And his disciples came and entreated him, saying: "Send her away; for she clamoureth after us."

24. But he replied: "I was sent to none but the lost sheep of Israel."

25. However she came and worshipped him, saying, "Lord, help me."

26. And he answered; "It is not meet to take the bread of the children, and to cast it to the dogs."

27. But she said: "Yea, Lord, for the very dogs eat of the crumbs, which fall from the table of their masters."

28. Then Jesus made her this answer: "O woman, great is thy faith. Be it done to thee accordingly as thou wilt." And from that instant her daughter was healed.

29. And Jesus, passing from that place, came nigh to the sea of Galilee, and going up the mountain, he sate down there.

30. And great multitudes came to him, having with them the dumb, and the blind, and the lame, and the crippled and many others: and they laid them down at his feet, and he healed them.

31. Insomuch that the people marvelled, seeing the dumb speak, the lame walk, and the blind see; and they gave glory to the God of Israel.—*Is. xxxv. 5, 6.*

32. But Jesus calling to him his disciples, said: "I have pity on the multitude, for they have now waited on me three days, and have nothing to eat, and I will not dismiss them fasting, that they may not grow faint by the way."

33. And his disciples say to him, "But where are we to find bread enough in the wilderness to satisfy so great a crowd?"

34. And Jesus said to them: "How many loaves have ye? They said "Seven, and a few little fishes."

35. And he commanded the multitude to lie down upon the ground.

36. And taking the seven loaves and the fishes, and giving thanks, he brake them, and gave to his disciples, and the disciples gave to the people.

37. And they all did eat and were satisfied: and of the remains of the fragments they carried away seven baskets full.

38. Now those who ate were four thousand men, besides the women and children.

39. And having dismissed the multitude, he went on board a bark, and came into the district of Magedan.

CHAPTER XVI.

THE LEAVEN OF THE PHARISEES, AND THE CONFESSION OF PETER.

1. Now the Pharisees and Sadducees came to him, and for the purpose of trying him, asked him to shew them a sign from heaven.

2. But he said to them in answer: "When it is evening ye say, (it will be) fair weather, for the sky is red: and in

(v. 37.) *Baskets.* It is remarkable, that in all the accounts of the two multiplications of the loaves, a different word is used for baskets in the second from that in the first. The baskets, on the second occasion, appear to have been hand baskets, or of smaller capacity.

(v. 1.) *A sign from heaven.* It is probable that they asked for a sign from heaven, either because Daniel had foretold that the Messiah would come on the clouds of heaven, (*Dan.* vii. 13) or because he was to be greater than Moses, who had given their fathers bread from heaven. See *John* vi. 30.

the morning, to-day it will be foul, for the sky is red and lowering.

3. Ye hypocrites, ye know how to discern the appearances of the sky, but the signs of the times ye cannot (discern).

4. An evil and adulterous race seeketh for a sign : but no sign shall be given to it but the sign of Jonas the prophet."

5. And leaving them he departed. And as his disciples were going across the sea, they had forgotten to take bread (with them).

6. Now Jesus said to them . " Look ye, and beware of the leaven of the pharisees and sadducees."

7. And they reasoned with themselves, saying : " (This is) because we have not brought bread."

8. But Jesus knowing it, said to them : " Why do you reason within yourselves, O ye of little trust, about your having brought no bread ?

9. Have ye no understanding yet? no recollection of the five loaves, for the five thousand men, and how many baskets ye took (up)?

10. Or the seven loaves for the four thousand men, and how many baskets ye took (up)?

11. How is it that ye do not understand, that I did not speak of bread, when I told you to beware of the leaven of the pharisees and sadducees?"

12. Then they understood, that he did not tell them to beware of the leaven of bread, but of the doctrine of the pharisees and sadducees.

(v. 4.) *The sign of Jonas the prophet.* That is, his resurrection from the dead. Hence it appears that he looked forward to his resurrection as the grand proof of his mission.

13. Now, as Jesus was going into the district of Cæsarea Philippi, he questioned his disciples in these words: "Who do men say that the son of man is?"

14. But they said, "Some John the baptist, but some Elias, and others Jeremias, or one of the prophets."

15. Jesus sayeth to them, "But ye, who do ye say that I am?"

16. Simon Peter made answer: "Thou art the Messiah" (the anointed one), "the son of the living God."

17. But Jesus in answer to him said: "Happy art thou, Simon, son of Jonas: for it is not flesh and blood that hath revealed (this) to thee, but my father who is in heaven.

18. Wherefore do I also say to thee, that thou art Cephas, (the rock), and on this rock will I build my church, nor shall the gates of hell prevail against it.

(v. 13.) In the Greek we read, *that I the Son of Man am*.

(v. 16.) *The Messiah*; and v. 18, *Cephas*—Χριστός and Πέτρος—Christus and Petrus. In the Greek and Latin, and the modern languages derived from the Latin, the allusion to the name of the apostle is preserved; in the English it is lost. I have therefore substituted *Messiah* and *Cephus*, which were certainly used on this occasion for *Christ* and *Peter*, which are only Greek translations of those words.

(v. 18.) *This rock*. This expression discloses the reason why our Saviour, at his first meeting with Simon, gave to him the name of Cephas, or rock. *John* i. 42.

(*Ibid.*) *The gates of hell*—πύλαι ᾗδου—portæ inferi. All these words, even the English word *hell*, had originally the same signification—that is, the invisible receptacle of the dead. It is through death that we enter it; death therefore was known to the Jews, and also to other nations, by the periphrasis of the gates of Hades, or the gates of death. Thus in *Isaias* xxxviii. 10, and *Wisdom* xvi. 13, we have the gates of Hades, and *Ps.* ix. 14, and cvi. 18, the gates of death, for the same thing. In Homer also we find *εἰς ᾗδαν πόλῃσι* in the same sense. The church built on the rock shall never yield to the *gates of hell*—that is, shall never perish.

19. And to thee will I give the keys of 'the kingdom of heaven,' and whatsoever thou shalt bind on earth, shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven."

20. Then did he give in charge to his disciples, that they should tell to no one that he, Jesus, was the Messiah.

21. From that time Jesus began to disclose to his disciples, that it behooved him to go to Jerusalem, and to suffer many things from the elders, and the scribes, and the chief priests, and to be put to death, and to rise on the third day.

22. And Peter, taking him aside, began to chide him, saying: "Mercy upon thee, Lord! this shall never befall thee."

23. But he turned, and said to Peter: "Go behind me, Satan; thou art a stumbling block to me: for thy thoughts are not on the things of God, but on those of men."

24. Then Jesus said to his disciples: "If any man will come after me, let him renounce himself, and take up his cross, and follow me."

(v. 19.) *The keys.* That is, I will make thee the chief minister in my spiritual kingdom.

(v. 20.) It would appear that our Saviour never gave himself out *publicly* as the Messiah, nor suffered his disciples to do so. He contented himself with sowing the good seed, and waited till his resurrection for its bearing fruit. This, indeed, was the first time that he acknowledged the fact to his apostles.

(v. 23.) *Satan.* The real meaning of the word is adversary or opponent. Peter objected to the future sufferings of our Saviour. He was therefore called an opponent, and told to go behind, that he might not be a stumbling block in the way. The metaphor is preserved throughout.

(*Ibid.*) See before, c. x. v. 39, *note.*

25. For he that shall seek to save his life, will lose it, but he that shall lose his life for my sake, will save it.

26. For what profit hath a man, if he gain the whole world, and yet forfeit his life : or what shall a man give in exchange for his soul.

27. For the son of man is about to come in the glory of his father, and the company of his angels, and will then render to every one according to his doing.

28. Verily I say to you, of those that stand here, there are some, who shall not taste of death, till they see the son of man coming in his kingdom."

CHAPTER XVII.

THE TRANSFIGURATION, AND PREDICTION OF OUR SAVIOUR'S DEATH.

1. Now six days afterwards Jesus taketh with him Peter, and James, and John his brother, and leadeth them up a high mountain apart.

2. And he was transfigured before them. And his face shone as the sun, and his garments became white as snow.

3. And, behold, there were seen by them Moses and Elias in conversation with him.

(v. 28.) *See the son of man.* In the preceding verse he had spoken of his "coming in the glory of his father;" and if this be what he here means by "coming in his kingdom," the prediction was verified within a few days, when three of his apostles were permitted to witness his glory on Mount Thabor. He had also spoken of his coming "to render to every man according to his works;" and if this be what he means by "coming in his kingdom," the prediction was probably verified in the persons of such apostles as were living at the time of the destruction of Jerusalem. See before, c. x. v. 23.

(v. 2.) *As snow.* As light, in the Greek.

4. And Peter addressing Jesus said : " Lord, it is good for us to be here. If thou wilt, let us make here three huts, one for thee, one for Moses, and one for Elias."

5. And, while he was yet speaking, behold a bright cloud overshadowed them, and behold a voice from the cloud, said : " This is my son, my beloved, in whom I am well pleased : hear ye him."

6. And the disciples hearing it, fell on their faces, and were sorely afraid.

7. And Jesus coming, touched them, and said : " Arise, and be not afraid."

8. And lifting up their eyes, they saw no one save Jesus alone.

9. And, as they came down from the mountain, Jesus charged them in these words : " Tell this vision to no one, till the son of man is risen from the dead."

10. And the disciples asked him, saying : " Why then do the scribes say that Elias must come first?"

11. But Jesus answered : " Elias, indeed cometh first, and will put all things in order.

12. Nay I tell you, Elias hath come already ; but they owned him not, and did to him whatsoever they pleased. So also is the son of man about to suffer from them."

13. Then the disciples understood that it was of John the baptist, that he had spoken to them.

(v. 4.) *Peter*. See his account of this wonder in his second epistle, c. i. v. 16-18.

(v. 11.) *Will put all things in order*—ἀποκαταστήσει—restitut. Because the verb is in the future, the Millenarians infer that Elias is yet to come. On the contrary it appears to me, that v. 11 contains the doctrine of the scribes, and that in v. 12 our Lord corrects it, by stating that he has come already. The scribes expected the coming of Elias, in virtue of the prophecy of Malachi, iv. 5, 6, which the angel, who foretold the birth of the baptist to Zachary, applied to John, as the precursor of our Saviour. *Luke i. 17, note.*

14. Now, when they came to the multitude, a man approached, and fell on his knees before him,

15. And said, "Lord, have compassion on my son; for he is a lunatic, and sorely afflicted: for he often falleth into the fire, and often into the water.

16. And I presented him to thy disciples, and they would not heal him."

17. And Jesus answered: "Unbelieving and erring race! how long shall I be among you; how long shall I bear with you? Bring him to me hither."

18. And Jesus rebuked him, and the fiend went out from him. And the boy was healed from that hour.

19. Then the disciples accosted Jesus apart, saying, "On what account was it that we could not cast him out?"

20. But Jesus said to them: "On account of your want of faith. For verily I say to you, if ye have faith

(v. 15.) *Lunatic*. Not that he was insane, but afflicted with epilepsy, a disease believed to be influenced by the changes of the moon.

(v. 17.) *Unbelieving*. What was there in the petition of the father, to call for this rebuke from our Saviour; or in the conduct of the nine apostles, to justify the reproof of their want of faith? The evangelists are often so concise in their statements, that we are compelled to rely on our own conjectures; but in this instance, a few additional particulars may be gleaned from the narratives of the same event in the other gospels, (*Mark ix. 14; Luke ix. 37*) and sufficient to afford a probable explication. The case of the boy had appeared so desperate, that the apostles did not believe that they could heal him; and the people doubted whether even our Saviour could do it.

(v. 20.) *Faith*. See c. viii. v. 9, *note*.

(*Ibid.*) *A grain of mustard seed*. This was probably a colloquial expression in common use. See its meaning in c. xxi. v. 21.

(*Ibid.*) *This mountain*. It should be remembered, that this promise is not addressed by our Saviour to his hearers indiscriminately, but to the twelve whom he had chosen, and on whom he had already conferred the power of performing miracles. See c. x.

as a grain of mustard seed, ye shall say to this mountain, 'remove from this place to that,' and it shall be removed; and nothing shall be impossible to you.

21. But this kind will not go out but for prayer and fasting."

22. Now while they stayed in Galilee, Jesus said to them: "The son of man is about to be delivered into the hands of men,

23. And they will put him to death, and he will rise again on the third day." And they were sorely grieved.

24. But when they came to Capharnaum, the collectors of the double drachm, addressed themselves to Peter, and said: "Does not your teacher pay the double drachm?"

25. He said, "Yea:" and when he went into the house, Jesus anticipated him, saying: "What dost thou think, Simon? The kings of the earth, from whom do

v. 1, 8. Were they then to transport mountains from place to place? No; but he took the allusion from the mountain which stood before them. The lesson which he meant to inculcate was, that if, in the course of their ministry, they should be inspired to perform any miracle, they were not to waver or to be deterred by the appearance of difficulty. See c. xxi. v. 21.

(v. 21.) *But by prayer and fasting.* This probably is a hint, that during his absence on the mountain, they should have had recourse to prayer and fasting, and that in such case they would have ejected the fiend.

(v. 24.) *Double drachm.* By the law of Moses, every Israelite, above twenty years of age, was ordered to pay half a shekel for the service of the tabernacle. *Ex. xxx. 12.* In our Saviour's time, each paid two drachms for the service of the temple. *Jos. Ant. xviii. 9; de Bell. vii. 6.* But why did the collectors doubt whether our Saviour would pay it? We know not. There might perhaps be exemptions, of which he might avail himself. Why again did they apply to Peter for a solution of their doubts? Probably because he was known to be the leader of the disciples. A double drachm was about 15 pence English.

they receive tax or custom : from their own children, or from strangers ?”

26. Peter, said to him, “ From strangers.” “ Then,” said Jesus, “ the children are free.

27. But that we may not be an offence in their way, go to the sea, cast in the hook, and the first fish that cometh up, take it, open its mouth, and thou shalt find a stater. Take that, and give it to them for me and thee.”

CHAPTER XVIII.

INSTRUCTIONS ON HUMILITY, AND ON OTHER MATTERS.

1. At that time the disciples accosted Jesus, saying : “ Who then is the greater in the ‘ kingdom of heaven ? ’ ”

2. And Jesus, calling to him a child, placed him in the midst of them,

3. And said, “ Verily, I say to you, that, unless ye be changed (in mind), and become like little children, ye will never enter ‘ the kingdom of heaven.’ ”

4. Wherefore, whosoever becometh humble like this little child, he is the greater in ‘ the kingdom of heaven.’ ”

5. And he that shall receive one such child for my sake, receiveth me ;

(v. 27.) *A stater.* In value, 2s. 6d.

(v. 1.) *Who then is the greater*—*τις ἀρα μείζων*—quis putas major. It appears from the Greek text, that this question, and the dispute respecting it, (*Mark ix. 33 ; Luke ix. 46.*) had arisen in consequence of something that our Saviour had previously said or done ; perhaps from the payment of the double drachm for himself and Peter, a distinction which seemed to place Peter above his brethren.

(v. 3.) *Sec c. v. v. 3.*

6. But whosoever shall be the cause of sin to one of these little ones who believe in me, it were a benefit to him, if a millstone were hung at his neck, and he were plunged into the depth of the sea.

7. Wo to the world on account of the causers of sin. That the causes of sin should be, is necessary : nevertheless wo to the man, through whom such causes happen.

8. If then thy hand or thy foot be to thee the cause of sin, cut them off, and cast them from thee : it is better for thee to enter into life lame or maimed, than to be cast with both thy hands or both thy feet into the everlasting fire.

9. And if thine eye be to thee the cause of sin, tear it out, and cast it from thee : it is better for thee to enter with one eye into life, than to be cast with both eyes into the gehenna of fire.

10. Beware how ye bear an evil will to one of these little ones : for I say to you, that their angels in heaven continually behold the face of my father, who is in heaven.

(v. 6.) *Shall be the cause of sin*—σκανδαλίσῃ—shall cause to fall. It may refer to any kind of sin ; but here I think our Saviour speaks of falling from the faith, from the profession of his religion.

(v. 6.) *Little ones*—μικρῶν—de pusillis. Our Saviour having declared that his followers should be humble as little children, proceeds to speak of these followers under the designation of *little ones*. I would paraphrase his discourse thus : Whosoever shall seduce one of my little ones from his belief in me, it were better for that man that he were first drowned in the sea, (and do you remember that you should flee from all such seducers, how near or dear soever they may be). And let the man who seeks the ruin of these little ones know, that their angels will demand vengeance against their seducers from my father in heaven. For they are dear to us, as the lost sheep after it is found ; and it is not the will of my father, that any of them should perish.

(v. 10.) *Bear an evil will*—καταφρονήσῃτε. Here I prefer this,

11. For the son of man came to save that which was lost.

12. What think ye? If a man have a hundred sheep and one of them go astray, doth he not leave the ninety-nine on the mountains, and go in search of that, which is gone astray?

13. And if by chance he find it, verily I say to you, he rejoiceth more over it, than over the ninety-nine, that had not gone astray.

14. In like manner it is not the will of your father, who is in heaven, that one of these little ones should perish."

15. "If thy brother trespass against thee, go and convince him (of the wrong) between him and thee alone;

the radical meaning of the verb, to its more usual meaning of *to despise*.

(*Ibid.*) *Their angels.* This passage plainly presupposes two things: first, that there are some angels who have the charge of Christ's little ones; secondly, that these angels, though in heaven, (for they continually behold the face of the father) are still, by some means or other, acquainted with certain transactions upon earth.

(*v. 15.*) *If thy brother trespass.* It should be observed: 1. That these verses regard injuries inflicted by one brother on another—that is, by a Christian on a Christian. 2. That they regard the conduct of the injured party. Directions for the conduct of the offender are to be found in *c. v. v. 23*. 3. That though revenge is forbidden, yet the injured party is allowed to seek redress in the manner described in *v. 15, 16, 17*. 4. That in consequence of this precept of our Saviour, the first Christians submitted their private quarrels to the decision of the Church in place of the magistrate, and separated from their communion the party refusing to yield to such decision. See also *1 Cor. c. vi. v. 1, et seq.* Was this precept of our blessed Lord of perpetual obligation, or intended only for the first professors of Christianity? If the first, all Christians, from a very early period, have transgressed it without scruple; if the second, it will follow that the evangelist considered himself as writing for the use of the then existing generation, and not laying down rules for all generations to come.

and, if he hearken to thee, thou hast gained thy brother.

16. But if he will not hearken to thee, take with thee one or two more, that everything may stand on the evidence of two or three witnesses.— *Deut. xix. 15.*

17. And, if he refuse to hear them, tell it to the church; and if he refuse to hear the church, let him be to thee as the heathen man and the tax-gatherer.

18. Verily I say to you, that whatsoever things ye shall bind on earth, shall be bound in heaven, and whatsoever things ye shall loose on earth, shall be loosed in heaven."

19. "Again I say to you, that if two of you shall agree upon earth with respect to anything whatsoever that they shall ask, it shall be done for them by my father who is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them."

21. Then Peter accosting him, said: "Lord, how often shall my brother trespass against me, and I forgive him? As often as seven times?"

22. And Jesus said: "I do not say as often as seven times, but as often as seventy times seven.

(*v. 18.*) In this verse, coupled with the preceeding, our Saviour gives the power of excommunicating and of restoring to communion.

(*v. 21, 22.*) Is not this command to forgive, in opposition with the previous command to apply for redress to the church? It appears from St. Luke, *c. xvii. v. 3, 4*, that the question was asked, in consequence of the injunction in *v. 15* of this chapter, *if he hearken to thee*; which, in St. Luke, is explained by *if he repent, forgive him*. Hence it is plain that the question of St. Peter presupposes this condition. How often was he to forgive the man who asked for forgiveness?

23. Therefore 'the kingdom of heaven' is likened to a certain king, who intended to settle accounts with his bondmen.

24. And when he began to settle accounts, one was presented to him, that owed him ten thousand talents.

25. And, as he had not wherewith to pay, his lord ordered him to be sold, and his wife, and daughters, and all that he had, and payment to be made.

26. But the bondman falling down, besought him, saying, 'Have patience with me, and I will pay thee all.'

27. And the lord, having compassion on that bondman, set him free, and forgave him the debt.

28. But that bondman going out, found one of his fellow slaves that owed him a hundred denarii, and seizing him, he throttled him, and said, 'Pay me what thou owest.'

29. And his fellow slave falling down, besought him, saying, 'Have patience with me, and I will pay thee all.'

30. But he would not. And going out, he cast him into prison, until he should pay the debt.

31. Now his fellow slaves, seeing what had happened, were sorely grieved: and they came and told their lord all that happened.

32. Then his lord called him, and said to him: 'Thou wicked slave, I forgave thee all the debt, because thou didst beseech me.'

(v. 23.) This is the first of the *moral* parables.

(v. 24.) *Ten thousand talents*. A talent is thought to have been equal to £187. 10s. Ten thousand talents may have been a common expression for a very large but indefinite sum of money; it is, however, remarkable, that it is the very sum which Haman undertook to pay to his sovereign, the king of Persia, in lieu of the tribute of the Jews. *Esther*, c. iii. v. 9.

(v. 28.) A *denarius* was in value $7\frac{1}{2}d$.

33. Oughtest not thou then to have had compassion on thy fellow slave, as I had compassion on thee?"

34. And his lord, delivered him in anger to the jailors, until he should pay the whole debt.

35. So likewise will my heavenly father do to you, unless ye forgive, every one his brother, from your hearts."

CHAPTER XIX.

ON MARRIAGE AND RICHES.

1. Now it came to pass that, when Jesus had ended this discourse, he left Galilee, and came into the territory of Judea on the bank of the Jordan.

2. And great multitudes followed him, and he healed them there.

3. And the pharisees came to him to try him, and said: "Is it lawful for a man to put away his wife for every manner of cause?"

4. But he answered in these words: "Have ye not read that he who made (mankind) at the beginning made them a male and a female; and said:

(v. 33.) *Fellow slave.* As throughout this parable we have δούλος in the original, I have rendered it *slave*, and not *servant*. What we mean by the word *servant*, was hardly known to the ancients.

(v. 34.) *Βασανισταί.* The word means tormentors, and thence jailors; for the jailors treated prisoners for debt in the most inhuman manner, that their relatives and friends, to relieve them from misery, might be induced to pay the debt. See examples in Livy, 1 *Dec. l. i. vi.* *Halic. Hist. Rom. l. vi.* Constantine the Great was the first who freed debtors from the punishment of the whip. *Cod. Theod. de Exact. l. iv. vii.*

(v. 35.) This precept of forgiving from our hearts, is acknowledged, by all Christians, to be still in force, though that of seeking redress from the Church is no longer so. What is there in Scripture alone to justify the distinction?

5. *'For this cause shall a man leave his father and mother and hold to his wife, and the two shall become one flesh.'*—*Gen. xi. 24.*

6. Wherefore they are no longer two, but one flesh. What then God hath joined, let not man put asunder."

7. They say to him: "Why then did Moses order us to give her a bill of divorce, and put her away?"—*Deut. xxiv. 1.*

8. He replied: "It was on account of your perverseness that Moses suffered you to put away your wives: for at the beginning it was not so.

9. But I say to you, that whosoever shall put away his wife unless it be for whoredom, and shall marry another, he is an adulterer; and he that marrieth the dismissed woman, is an adulterer."

10. His disciples say to him, "If such be the case of the man with the wife, it is not worth the while to marry."

11. He sayeth to them: "All men are not capable of

(v. 9.) Here two questions may be asked. Do the words of our Saviour refer to Jewish divorces, as in *c. v. v. 32*; or to Christian divorces? I answer, to the latter; for first, he is speaking now, not to the pharisees, but the apostles; (*see Mark x. 11*) secondly, he could not have employed the words *and marry another*, if he were speaking of men among whom a plurality of wives was permitted. Does then this passage allow the parties to pass to second marriages, after a divorce for adultery? Such would seem to be the more natural interpretation, if we were sure that the text is correct. But the omission of the exception, *unless it be for whoredom*, in the corresponding passages, (*Mark x. 11*; and *Luke xvi. 18*) and in the doctrine of St. Paul, (*1 Cor. vii. 10*) will justify a suspicion that it has been transferred, by some copyist, to this place, from *Matt. v. 32*, where it refers to Jewish divorces. Clemens of Alexandria, who wrote about the close of the second century, tells us that the Scripture forbids divorce, unless on account of whoredom; and looks on the marriage of either of the divorced parties as adultery during the life of the other: *μοιχείαν δὲ ἡγείται τὸ ἐπιγῆμαι ζώντος πατρὸς τῶν κεχωρισμένων.* *Strom. ii. p. 424.*

comprehending this doctrine : but only those to whom it hath been given.

12. For there are eunuchs, who have been born so from the womb of their mothers ; and eunuchs who have been made eunuchs by men, and eunuchs who have made themselves eunuchs for the sake of 'the kingdom of heaven.' He that can, let him comprehend it."

13. Then little children were presented to him, that he might lay hands upon them, and pray over them. Now his disciples found fault with them.

14. But Jesus said to them : "Leave the children alone, and do not hinder them from coming to me. For it is of such that is 'the kingdom of heaven.'

15. And, when he had laid his hands on them, he went away.

16. And behold, a man came, and said to him, "Good master, what good must I do, to have everlasting life?"

17. And he said to him : "Why dost thou call me good? None is good but one, (that is), God. But, if thou wouldst enter into life, keep the commandments."

18. He sayeth : "Which?" But Jesus said : "*Thou shalt not commit murder ; thou shalt not commit adultery ; thou shalt not commit theft ; thou shalt not bear false testimony :*

(v. 11.) *Not capable, &c.*—ὃν χωροῦσι—non capiunt. The Greek verb means, to be of sufficient capacity to contain, and metaphorically to be able to understand or to act. It occurs in the same sense in the next verse.

(v. 17.) *Why dost thou call me good.* There are two readings of this passage : τί με λέγεις ἀγαθόν, and "quid me interrogas de bono," both supported by authorities. To me the first appears the more apposite. See *Mark* x. 17.

19. *Honour thy father and thy mother ; and, thou shalt love thy neighbour as thyself.*—*Ex. xx. 12.*

20. The young man sayeth to him : “ All these things I have kept from my childhood. What else is wanting to me ? ”

21. Jesus said to him : “ If thou wouldst be perfect ; go sell what thou hast, and give it to the poor, and thou wilt have treasure in heaven. Then come, and follow me.”

22. But when the young man had heard this, he went away sorrowful : for he was one who had much property.

23. But Jesus said to his disciples : “ Verily I say to you, that it is difficult for a rich man to enter ‘ the kingdom of heaven.’ ”

24. And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter ‘ the kingdom of heaven.’ ”

25. But his disciples hearing this, were stricken with exceeding amazement, saying, “ Who then can be saved ? ”

26. But Jesus looking on them, said : “ With men this is impossible, but with God all things are possible.”

27. Then Peter took occasion to say : “ Behold *we* have forsaken all things, and have followed thee : what then will be *our* (lot) ? ”

28. But Jesus said to them : “ Verily I say to you, that ye, who have followed me, at the new birth of

(v. 21.) See St. Mark, c. x. v. 21.

(v. 24.) *It is easier, &c.* We are told that this was a proverb among the Jews, to express what was extremely difficult. It is plain that our Lord meant to be understood as speaking of what could not be effected by mere human means, exclusive of the grace of God. See v. 26. It required a strong grace in a rich man to do that which our Saviour had required of the last speaker.

things, when the son of man shall be seated on the throne of his glory, ye also shall sit on twelve thrones, rulers over the twelve tribes of Israel.

29. And every one who for my name's sake, shall have forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred fold, and shall inherit everlasting life.

30. But many shall be first, that are last, and last that are first."

CHAPTER XX.

THE WORKMEN IN THE VINEYARD, AMBITION OF THE
SONS OF ZEBEDEE, THE BLIND MEN OF JERICHO.

1. "For 'the kingdom of heaven' is like to a householder, who went out at the dawn of day, to hire labourers for his vineyard.

2. And having bargained with the labourers for a denarius for the day, he sent them into his vineyard.

3. And going out about the third hour, he saw others standing unemployed in the market-place.

(v. 28.) *Rulers over*—*κρίνοντες*—judicantes. In the same sense as the book of the rulers is called the book of judges in the Old Testament.

(v. 30.) The national prepossessions of the apostles might have led them to suppose, that the magnificent promise in the last verse regarded the Jews only. Wherefore, to prevent or to do away such delusion, our Lord proceeds to inform them, that many of the Gentiles, though called *last*, should be first; and many of the Jews, though called first, should be last; in other words, that with regard to the rewards in his kingdom, both Jews and Gentiles would be placed on an equal footing. In illustration of this doctrine, he relates to them the parable of the labourers in the vineyard.

(v. 3.) *The third hour.* That is, nine in the morning, according to our manner of reckoning.

4. And he said to them, ' Go ye also into my vineyard ; and whatsoever may be right, I will give you.'

5. And they went : and about the sixth and the ninth hour going out, he did in like manner.

6. But about the eleventh hour, when he went out, he saw others standing unemployed ; and he said to them, ' Why stand ye here the whole day, doing nothing ?'

7. They say to him, ' Because no one hath hired us.' He sayeth to them, ' Go ye also into my vineyard.'

8. But, when the evening came, the master of the vineyard said to the overseer, call the workmen and pay them their wages, beginning with the last, and going back to the first.'

9. And those of the eleventh hour coming, received each man a denarius.

10. Now the first, when they came, expected to receive more : but they also received each man a denarius.

11. And receiving it, they complained of the householder,

12. Saying, ' These last worked a single hour, and thou hast made them equal to us, who have borne the burthen of the day and the heat.'

13. But he, in answer to one of them, said, ' Friend, I do thee no wrong. Didst thou not bargain with me for a denarius ?'

14. Take thine own, and go thy way. It is my will to give to this man who came last, the same as to thee.

(v. 5.) *Sixth and ninth hour.* That is, twelve at noon, and three in the afternoon.

(v. 6.) *Eleventh.* About five in the afternoon. It should, however, be recollected, that the whole time between sunrise and sunset was divided into twelve equal parts or hours, and that consequently such divisions cannot exactly coincide with ours, except at the times of the vernal and autumnal equinox.

15. Have I not a right to do as I will, with mine own ? Or is thine eye evil, because I am good?"

16. It is thus that the last shall be first, and the first last. For the called are many, but the chosen few."

17. And Jesus, as he was going up to Jerusalem, took the twelve disciples apart, in the way, and said to them :

18. "Behold we go up to Jerusalem, and the son of man will be delivered up to the chief priests and the scribes ; and they will condemn him to death ;

19. And will give him over to the Gentiles to be mocked, and scourged, and crucified, and on the third day he will rise again."

(v. 14.) *With mine own*—ἐν τοῖς ἐμοῖς. These words have been lost from the vulgate.

(v. 16.) By many this parable has been explained of men beginning to serve God at different periods of life, from boyhood to death, and afterwards receiving the same heavenly recompense. In this hypothesis, the sinner converted on his death-bed is supposed to be represented by the labourer called at the eleventh hour. But there is no resemblance between them. The labourer had never been asked before, the dying sinner has received calls innumerable ; the former works at least one hour, the latter repents indeed, but has no time to work at all. Neither can we suppose that those who have served God all their lives, complain of the reward given by Him to repentant sinners.

From the preceding discourse of our Saviour, we should be led to expect, that the parable would regard the Jews as well as the Christians ; and its meaning seems to be, that all called into the Church of God have the same reward. First the Jews, then the Samaritans, then the proselytes of righteousness and of the gate, and last of all the Gentiles, were called ; these at the eleventh hour. Now we know that the Jewish Christians, like the labourers in v. 11, complained that all these classes were put on the same footing as themselves, or that the last were made first, and the first last ; and therefore, that they might be aware of this result, our Lord, on several occasions, was careful to foretell that it should be so.

20. Then came to him the mother of the sons of Zebedee, with her sons, worshipping and petitioning him ;

21. But he said to her, " What is it that thou wouldst ?" She sayeth to him : " Say, that these my two sons shall sit, the one on thy right hand, the other on thy left, in thy kingdom."

22. But Jesus made answer : " Ye know not what ye ask. Can ye drink of the cup, of which I have to drink ?" They say to him " We can."

23. He sayeth to them : " Of my cup, indeed ye shall drink : but to sit on my right hand and on my left, it is not my office to give to you, but to those for whom it hath been prepared by my father.

24. And the ten hearing this, felt resentment against the two brothers.

25. But Jesus, calling them to him, said : " Ye know that the rulers of the nations lord it over them, and their great men govern them with rigour.

26. It shall not be so with you : but whosoever would become great among you, let him be your serving man ;

27. And he, that would be first among you, let him be your slave.

28. Even as the son of man came, not to be served, but to serve, and to give his life a ransom for many."

29. And, as they left Jericho, a great multitude followed him ;

30. And behold, two blind men, who were sitting by

(v. 23.) He had not yet " received the kingdom from his father," and therefore had not yet authority to grant such petition. He was come to suffer death, not to reward his friends. Or it may mean, that it was not for him to alter arrangements which had already been made by his father.

(v. 26.) *Serving man*—*διάκονος*—minister.

the road side, when they heard that Jesus was passing, cried out, saying, "Lord, thou son of David, have pity upon us."

31. Now the people rebuked them, to make them hold their peace: but they cried out the more, saying, "Lord, thou son of David, have pity upon us."

32. And Jesus stopped, and calling them, said, "What would ye that I do to you?"

33. They said to him, "Lord, that our eyes be opened."

34. And Jesus pitying them, touched their eyes. And immediately they recovered their sight, and followed him.

CHAPTER XXI.

JESUS ENTERS JERUSALEM: HIS ACTIONS IN THE TEMPLE, PARABLES.

1. And, when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying to them;

2. "Go unto the village which is over against you, and ye will immediately find an ass tied, and a colt with her. Loose them, and bring them to me.

3. And if any man say aught to you, ye shall say that the Lord hath need of them, and he will immediately let them come."

4. Now all this was done to fulfil what was spoken by the prophet, when he said,

5. *Tell ye the daughter of Sion, behold thy king is coming to thee, meek, and mounted on an ass, the foal of one used to the yoke.—Zach. ix. 9.*

(v. 1.) *Mount of Olives.* It was situated on the east of Jerusalem, at the distance of five or six furlongs. Between the city and the mountain was the deep valley of Cedron.

(v. 5.) *Daughter of Sion.* Jerusalem, which included Mount Zion.

6. And the disciples went and did accordingly as Jesus had commanded them ;

7. And they brought the ass and the colt, and laid their cloaks upon them, and set him thereon.

8. Now the greatest part of the people strewed their cloaks in the way ; but others cut off branches from the trees, and strewed them in the way.

9. And the multitude that went before and that followed, called out, saying, " Hosanna to the son of David : blessed be he that cometh in the name of the Lord, (Ps. cvii. 24.) Hosannah in the highest (heavens)."

10. And, at his entry into Jerusalem, the whole city was in commotion, saying, " Who is this man ?"

11. But the people said : " He is Jesus the prophet, he who cometh from Nazareth of Galilee."

12. And Jesus entered into the temple of God, and drove thence all the sellers and buyers in the temple,

(v. 7.) *And set him thereon*—ἐπάνω αὐτῶν. It is plain that he sat on one only, though here it is said that he sat on both. In like manner, in c. xxvii. v. 44, it is said that the thieves crucified with him reviled him ; and yet it is probable, from *Luke* xxiii. 39, that one only did so.

(v. 8.) *Strewed their garments in the way*. That this was a custom among the Jews, is shewn from 4 *Kings*, ix. 13, where, at the anointment of Jehu, they *put their garments under him*, and blew with trumpets, '*Jehu is king*.'

(v. 9.) *Hosanna*—*save*, or *prosper*—a cry answering to our *vivat*, or *live*.

(v. 9.) *The highest*—ἐν τοῖς ὑψίστοις—in altissimis. The word *heavens* is understood. The Jews admitted three heavens, and placed the throne of God in the highest of the three. *Thou, who dwellest*, is here understood.

(v. 12.) *Temple*—τὸ ἱερόν. The sacred place, comprehending, not only the sanctuary, but all the courts and buildings which had been consecrated. The buyers and sellers were in the outer court, where those Gentiles who had renounced idolatry, but had not submitted to the law of Moses, were permitted to worship. All the following events occurred in this court, or the neighbourhood.

and overturned the tables of the money-changers, and the stalls of those who sold doves.

13. And he sayeth to them: "*It is written, my house shall be called a house of prayer, but ye have made it a den of thieves.*"—*Is. lvi. 7 ; Jer. vii. 11.*

14. And the blind and the lame came to him in the temple, and he healed them.

15. But the chief priests and the scribes, seeing the wonders which he wrought, and the children shouting in the temple, and saying, "Hosanna to the son of David," were sorely vexed.

16. And they said to him: "Dost thou hear what these say?" But Jesus said to them: "Yea. Have ye never read the text, *out of the mouth of infants and sucklings thou hast brought due praise?*"—*Ps. viii. 3.*

17. And leaving them, he went forth out of the city to Bethania, and lodged there.

18. But in the morning, as he returned to the city, he felt hungry.

19. And seeing a fig tree, single by the road side, he went to it, and found nothing on it but only leaves, and he said to it: "May fruit never grow on thee hereafter." And the fig tree withered at once.

20. And the disciples saw it, and wondered, saying: "How it withered at once!"

21. But Jesus made answer to them: "Verily I say to you, if ye have faith without wavering, not only may ye do as I have done to the fig tree, but were ye to say to this mountain, 'be thou lifted up, and cast into the sea,' it shall be done.

(v. 16.) *Hast brought due praise*—*κατηρτίσω*—*perfecisti*. As I know of no word in English which gives the full meaning of the Greek verb, I have been obliged to add the epithet *due* to the noun.

22. And whatsoever things ye shall ask for in prayer with faith, all those things ye shall receive."

23. And after he had entered the temple, as he was teaching, the chief priests and elders of the people came to him, and said: "By what authority doest thou these things?" and "who gave thee this authority?"

24. And Jesus made this answer: "I have also one question to ask you, which if ye answer to me, I will then tell you by what authority I do these things.

25. The baptism given by John, whence was it? from heaven, or of men?" But they reasoned with themselves thus:

26. "If we say, from heaven, he will say to us, 'why then did you not believe him?' if we say, of men, we fear the people;" for all looked on John as a prophet.

27. Then in answer to Jesus they said: "We do not know." And he said to them: "Neither do I tell you by what authority I do these things.

28. But what think ye? A certain man had two sons, and accosting the first, he said, 'Son, go, and work to-day in my vineyard.'

29. Now he replied, 'I will not;' but afterwards repented, and went.

30. Then accosting the other, he spake to him in the same manner; who replied, 'I go, sir,' and yet went not.

31. Which of the two did the will of his father?" They say to him: "The first." Jesus sayeth to them:

(v. 30.) This is an exact representation. The publicans and harlots, like the first son, refused to do the will of their father, but afterwards repented at the preaching of John, and did it. The pharisees, on the contrary, made profession of doing his will, but never did it.

“ Verily I say to you, that the tax-gatherers and harlots will go before you into the ‘ kingdom of God.’ ”

32. For John came to you in the way of godliness, and ye did not believe him, though the tax-gatherers and the harlots believed him. Nor did ye afterwards, though ye saw this, repent, so as to believe him.”

33. “ Another parable hear ye. There was a certain man, a householder, who planted a vineyard, and surrounded it with a fence, and dug in it a wine vault, and built a tower, and farmed it out to husbandmen, and went abroad.

34. And, when the vintage approached, he sent his bondmen to the husbandmen, to receive the produce.

35. And the husbandmen seizing his bondmen, scourged one, and slew another, and stoned a third.

36. Again he sent other bondmen in greater number than the first, and they treated them in the same manner.

37. And at last he sent to them his son, saying, ‘ They will shew respect to my son.’

38. But the husbandmen, seeing the son, said within themselves : ‘ This is the heir : come, let us kill him, and keep his inheritance.’

39. And they seized him, cast him out of the vineyard, and put him to death.

40. When therefore the lord of the vineyard shall come, what will he do to these husbandmen ?”

41. They say to him : “ He will bring these evil men

(v. 33.) *Wine vault*—*ληνὸν*—torcular. The meaning is determined by the corresponding passage in St. Mark, (xii. 1) where we read *ὑπολήμιον*, a vault under the press, to receive the wine, and served either as a vat or a cellar.

(v. 35.) *Scourged*—*ἔδειραν*—ceciderunt. It means, to flay by scourging.

to an evil end; and will farm his vineyard out to other husbandmen, who will render to him the produce in due season."

42. Jesus sayeth to them: "Have ye never read in the Scriptures, *the stone, which the builders rejected, the same is made the head of the corner. It hath been made so of the lord, and is a wonderful thing in our eyes.*—Ps. cxvii. 22.

43. Therefore I say to you, that 'the kingdom of God' shall be taken from you, and be given to a nation, that will yield the fruit thereof.

44. And he, that shall fall upon this stone, shall be sorely bruised; and he on whom it shall fall, shall be crushed to atoms."

45. And when the chief priests and the pharisees had heard his parables, they knew that he spake concerning them.

(v. 42.) *It has been*—ἀντη. This word agrees with κεφαλὴ, *the head* of the corner.

(v. 44.) *Crushed to atoms*—λικμήσει—conteret. The Greek means, *it shall reduce him to chaff*. Our Saviour probably alluded to Dan. ii. 35, where the stone is represented as reducing the iron, clay, brass, silver, and gold, to chaff, like that of the threshing floor, which the wind carries away.

(v. 45.) The application of this parable is obvious. The vineyard of the Lord of hosts is the house of Israel. For this purpose he had, first, in a miraculous manner, watched over the race of Abraham, from their descent into Egypt, to their settlement in the land of Canaan; secondly, he had made a covenant with them in Horeb; thirdly, he had sent a long succession of prophets to remind them of the obligations of that covenant, but these prophets they had treated with disrespect, refusing to hearken to some, imprisoning and tormenting others, and putting several to death. Fourthly, now he had sent them his only son, in the person of the speaker; fifthly, him also they would put to death; sixthly, in punishment he would destroy their nation, and transfer from them the privilege of being the children of God, to the different tribes of the Gentiles.

46. But seeking as they did to apprehend him, they feared the people, because they looked upon him as a prophet.

CHAPTER XXII.

SEVERAL DISCOURSES BETWEEN JESUS AND THE PHARISEES.

1. And Jesus took occasion to speak to them again in parables, saying,

2. "The kingdom of heaven is like to a man, a king, who made a wedding feast for his son.

3. And he sent his bondmen to call those that were bidden to the feast, but they would not come.

4. Again he sent other bondmen saying : ' Tell ye them that were bidden ; behold I have prepared my dinner ; my oxen and fatlings are killed, and all things are ready ; come ye to the wedding.'

5. But they minded not, and went their way, one to his farm, and another to his merchandize ;

6. And the rest seized his bondmen, and used them ill, and put them to death.

7. But, when the king heard of this, he was wroth : and, sending forth his armies, he destroyed these murderers, and burned their city.

8. Then said he to his bondmen : " The wedding feast, indeed, is ready ; but those that were bidden, were not worthy.

(v. 7.) It was impossible that the pharisees should not see the object of our Saviour. He describes, in this part of the parable, their rejection of the Gospel, their future persecution of its ministers, and the destruction of Jerusalem in punishment of their blindness and obstinacy.

9. Go ye therefore to the outlets of the ways, and whomsoever ye shall find, bid ye them to the feast.

10. And those bondmen going forth into the ways, gathered together all whom they found, bad and good; and the feast was furnished with guests.

11. But the king entered to see the guests; and he saw there a man without a wedding garment.

12. And he said to him, 'Friend, how camest thou here without a wedding garment?' But he held his peace.

13. Then said the king to the waiters; 'Bind him hand and foot, and take him away, and cast him into the darkness without: there shall be the weeping and the gnashing of teeth.'

14. For the called are many, but the chosen few."

15. Then the pharisees withdrew, and consulted together, how to lay a snare for him in discourse.

16. And they sent their disciples to him in company with Herodians, saying, "Master, we know that thou art without deceit, and teachest the way of God in truth; and carest not for any one; for thou lookest not on the persons of men.

(v. 10.) This and the two preceding verses are a prediction of the calling of the Gentiles, in place of the unbelieving Jews.

(v. 12.) *How camest thou, &c.* But was it not rather a wonder that any of them should have wedding garments, when they were suddenly brought together, good and bad, from the highways and the hedges? *Luke* xiv. 23. It is replied, that according to the custom of the East, the king's officers had presented a wedding garment to each guest; why this man had not accepted it we know not. The meaning, however, is plain, that it is not sufficient to be called to the faith of Christ, but also necessary to be clothed with the virtues of the Christian.

(v. 16, 22.) *Herodians.* See *Mark* viii. 15, *note.*

17. Tell us therefore thine opinion. Is it lawful to pay the tax to Cæsar, or not?"

18. But Jesus, who perceived their malice, said, "Why do ye make this trial of me, ye hypocrites?"

19. Shew me the money for the tax." And they presented to him a denarius.

20. And Jesus sayeth to them, "Whose image and inscription is this?"

21. They say to him, "Cæsar's." Then he sayeth to them; "Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's."

22. And they marvelled at this answer, and, leaving him, went their way.

23. On the same day there came to him sadducees, who say there is no resurrection, and they questioned him thus;

24. "Master, Moses hath said, that, if any one die, without children, his brother shall marry the widow, and raise up issue to his brother.—*Deut. xxv. 3.*

25. Now there were among us seven brothers. The first married and died: and not having issue, left his wife to his brother.

26. In like manner the second, and the third, and all the seven.

27. And last of all the woman herself died.

28. At the resurrection, therefore, whose wife of the seven will she be? For all of them had her."

29. But Jesus in answer said: "Ye are in error: ye understand not the Scriptures, nor the power of God.

(v. 17.) *The tax to Cæsar.* In Josephus, (*Ant. xiv. 10*) may be seen many decrees by Julius Cæsar, respecting the tax imposed by him on the Jews.

30. For at the resurrection they marry not, nor are given in marriage, but are as the angels of God in heaven.

31. But with respect to the resurrection of the dead, have ye not read what God hath said to you, in these words?

32. ‘*I am the God of Abraham, and the God of Isaac, and the God of Jacob.*’—*Ex.* iii. 6. God is not God of the dead, but of those that live.”

33. And the people hearing him, were amazed at his doctrine.

34. When the pharisees heard that he had silenced the sadducees, they met together,

35. And one of them a teacher of the law, put to him this question to try him,

36. “Master, what is the great commandment in the law?”

37. Jesus said to him: “*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.*—*Deut.* vi. 5.

38. This is the first and great commandment.

39. And the second is like to it: *thou shalt love thy neighbour as thyself.*—*Lev.* xix. 18.

40. On these two commandments depend the whole law and the prophets.”

(v. 32.) See note, *Mark* xii. 27.

(v. 36.) *What is*—*ποτα*—quod. Some translate it, *of what kind*. But the answer shews the real meaning to have been *which*, or *what*. We are told that it was a subject of dispute among the Jews whether the precept of circumcision or of the sab-bath were the most important in the law. This points out the object of the teacher in putting the question; it was to make a trial of our Saviour's learning.

41. While the pharisees remained together, Jesus questioned them ;

42. In these words, "What think ye of the Messiah? Whose son is he?" They say to him, "David's."

43. He replieth, "How then doth David by inspiration call him his Lord, saying,

44. *The Lord (Jehova), said to my Lord, sit on my right hand, till I make thine enemies thy footstool.—Ps. cix. 1, 2.*

45. If then David call him his Lord, how is he his son?"

46. And no man was able to return him any answer : nor did any one dare from that day forth to put questions to him.

CHAPTER XXIII.

THE VICES OF THE PHARISEES.

1. Then Jesus spake to the people and to his disciples,

2. Saying. "The scribes and the pharisees sit on the seat of Moses.

3. Whatsoever things, therefore, they tell you to observe, observe ye and do : but according to their deeds do ye not : for they talk, but do not practise.

4. For they bind together heavy and insupportable burthens, and lay them on the shoulders of men, but will not move a finger to lighten them.

5. And all their works they do to be seen of men : and they make broad their phylacteries, and large the tufts of their garments ;

(v. 5.) *Phylacteries.* The pharisees interpreting literally the precept in *Deut.* vi. 8, used to write out portions of the law on scrolls or slips of parchment, and bind them on their hands and foreheads. These slips were called phylacteries, or preservers of the law.

6. And love the uppermost places at feasts, and the first seats in the synagogues,

7. And salutations in the markets, and to be called of men, Rabbi.

8. But be not ye called, Rabbi ; for ye have but one teacher, and ye are all brethren.

9. Neither call ye any one father upon earth : for ye have but one father, him who is in heaven.

10. Nor be ye called leaders, for ye have but one leader, the Messiah.

11. But he, who is the greater among you, shall be your serving man.

12. And whosoever will exalt himself shall be humbled, and whosoever will humble himself, shall be exalted.

13. Wo to you, ye scribes and pharisees, hypocrites ; because ye shut ' the kingdom of heaven ' in the face of men : for ye enter not yourselves, nor permit those, that are going in, to enter.

14. Wo to you, ye scribes and pharisees, hypocrites, because ye eat up the families of widows, pretending to pray long prayers : therefore shall ye receive a more abundant punishment.

15. Wo to you, ye scribes and pharisees, hypocrites, for ye compass the sea and the land, to make a single prose-

(v. 8.) *Ye are all brethren.* There can be little doubt that these words belong to the next verse, and have, by some accident, been transposed. In the same manner, the latter half of this verse has been lost in the Greek, and its place has been supplied from v. 10.

(v. 15.) *Ye compass, &c.* Their zeal is noticed also by the Roman satyrst :

“ Veluti te
Judæi, cogemus in hanc concedere turbam.”

lyte ; and, when he is become one, ye make him a son of hell doubly more than yourselves.

16. Wo to you, ye blind guides, who say ‘ whosoever sweareth by the sanctuary, it is nothing, but he that sweareth by the gold of the sanctuary is bound.’

17. Foolish and blind as ye are, whether is greater, the gold or the temple that halloweth the gold ?

18. ‘ And whosoever sweareth by the altar it is nothing : but he that sweareth by the offering upon it, is bound.’

19. Blind as ye are, whether is greater, the offering, or the altar that halloweth the offering ?

20. He then that sweareth by the altar, sweareth by it, and by all the things placed thereon.

21. And whosoever sweareth by the sanctuary, swear-eth by it and by him who dwelleth therein.

22. And he that sweareth by heaven, sweareth by the throne of God, and by him, who sitteth thereon.

23. Wo to you, ye scribes and pharisees, hypocrites, for ye pay tithe of mint, and dill and cummin, but omit the more difficult matters of the law, justice, and mercy, and faithfulness. Those things ye should have done, and not have omitted these.

(*Ibid.*) *Doubly more than yourselves.* How was that ? Perhaps it means, that instead of correcting the former vices of the proselyte, they taught him to add to them those vices in which they indulged themselves. But this is one of the many passages which we cannot satisfactorily explain, because we are ignorant of the particulars to which our Lord alluded, and which were well known to the contemporaries of the evangelist.

(*v.* 16.) *Sanctuary*— $\tau\tilde{\omega}\ \nu\alpha\tilde{\omega}$ —temple. *Templum* comprehends both the sanctuary and all the adjoining buildings consecrated to the worship of God ; $\nu\alpha\tilde{\omega}$ is confined to the more holy part of the temple, in which God was supposed to dwell. The distinction is always preserved in the original, and ought to be preserved in the translation. I shall therefore render $\nu\alpha\tilde{\omega}$ sanctuary, (for want of a better word) and $\tau\tilde{\epsilon}\rho\omega$ temple.

24. Blind guides, who strain out a gnat, yet swallow a camel.

25. Wo to you, ye scribes and pharisees, hypocrites, for ye cleanse the outside of the cup and of the platter, whilst within they are full of injustice and uncleanness.

26. Blind pharisee, cleanse first the inside of the cup and the platter, that the outside also may be clean.

27. Wo to you, ye scribes and pharisees, hypocrites, for ye are like to whitened sepulchres, which outwardly appear beautiful to men, but inwardly are full of dead bones and of all manner of uncleanness.

28. So ye, outwardly indeed, appear righteous to men: but inwardly are full of hypocrisy and iniquity.

29. Wo to you, ye scribes and pharisees, hypocrites; for ye build the tombs of the prophets, and adorn the monuments of the righteous.

30. And say, 'Had we been in the days of our fathers, we should not have partaken with them in the blood of the prophets.'

31. So that ye bear witness to yourselves, that ye are the children of those who slew the prophets.

32. Therefore do ye fill up the measure of your fathers.

33. Ye serpents, broods of vipers, how may ye escape from the damnation of hell?

34. For this, behold, I send to you prophets, and wise men and scribes; yet some of them ye will slay and cru-

(v. 24.) The metaphor is taken from the passing of wine through a strainer.

(v. 25.) *Uncleanness*—ἀκραια—immunditia. It is plain that the Latin translator read ἀκαθαρσία, the better reading.

(v. 28.) *Iniquity*—ἀνομία—transgression of the law.

(v. 32.) *Do ye fill up.* That is, though ye condemn your fathers, yet by pursuing the same course, and committing the same crimes, ye will exhaust the patience of God.

cify, and others ye will scourge in your synagogues, and drive from city to city.

35. So that on you will come all the righteous blood, which hath been shed on the land, from the blood of Abel the righteous to the blood of Zachary, the son of Barachias, whom ye slew between the sanctuary and the altar.

36. Verily I say to you, all these things will come upon this generation.

37. O Jerusalem, Jerusalem, thou that slayest the prophets, and stonest them that are sent to thee, how often have I sought to gather together thy children, as a hen gathereth her nestlings under her wings, and thou wouldst not.

38. Lo, your house is left to you desolate.

39. For I say to you, never henceforth shall ye see my face, till ye say, *blessed is he that cometh in the name of the Lord.*"

(v. 35.) *The blood of Zachary.* In 2 Chron. xxiv. 20, we read of Zachary, the high priest, who was slain between the sanctuary and the altar; but he was not the son of Barachias. Zachary, the prophet, was the son of Barachias, but we have no evidence that he was slain between the sanctuary and the altar. Besides, the scope of our Saviour's discourse seems to point out a recent fact, whereas the first of the Zacharies died above eight, the second above five hundred years before.

Several of the ancient writers, the first of whom is Origen, (*in Matt. tom. x. c. 18*) take it for a well known fact, that the person so slain was Zachary, the father of John the baptist. But in that case our Saviour would probably have distinguished him by the name of his son, and not of his father.

It is very possible that the event to which allusion is made, may have taken place a little before this discourse, though we have no account of it: but it is scarcely possible, as some think, that the passage may be prophetic, and relate to the death of Zachary, the son of Baruch, a righteous man, who was slain by the Jews within the precincts of the temple, about three years before its destruction. See *Jos. de Bello*, iv. 5.

CHAPTER XXIV.

THE DESTRUCTION OF JERUSALEM.

1. Now Jesus, having gone out, was walking away from the temple, when his disciples came to him to shew him the buildings of the temple.

2. But Jesus said to them : " Look ye at all these things ? Verily I say to you, there will not be left here a stone upon a stone that will not be disjointed.

3. And, as he was sitting on the mount of Olives, his disciples accosted him privately, saying, " Tell us when

(v. 2.) *Stone upon a stone.* This was literally verified by the destruction of Jerusalem under Titus, a destruction so complete, that with the exception of the towers left for the use of the garrison, there remained nothing to remind the traveller that the place had ever been inhabited : ὡς μηδὲ πώποτ' ὀικηθῆναι πίστον ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσιν. *Jos. de Bel.* vii. 1.

(v. 3.) *Of the expiration of the age*—τῆς συντελείας τοῦ αἰῶνος—consummationis sæculi. It is of importance to ascertain the meaning of this expression, by which many commentators have understood *the end of the world*. That τὰυτα (these things) refer to the prediction in v. 2, and the other judgments which our Saviour had recently denounced against the Jews, and that παρουσία (presence) means his coming to execute, or rather his execution of, those judgments, is admitted by all ; and it appears equally clear to me, that by συντελεία τοῦ αἰῶνος we are to understand the result of those judgments, in the entire dissolution of the Jewish economy, both religious and civil. For first, the language of the question does not appear applicable to events so far distant from each other as the fall of Jerusalem and the end of the world, but to events that are perfectly synchronous. The disciples ask not for *the signs* of two independent transactions, but for *the sign* of two parts of the same transaction. Secondly, St. Mark has pointed out the real meaning of the expression, by substituting for it *the sign when all these things are about to be accomplished*, (Mark xiii. 4) employing the verb συντελεῖσθαι in place of the noun συντελεία. Thirdly, our Lord, in his answer, declares that all the predictions in that answer shall be fulfilled before the existing generation has passed away. Of course the συντελεία must have hap-

these things will be, and what will be the sign of thy presence, and of the expiration of the age?"

4. And Jesus made them this answer. "Take heed that no one deceive you.

5. For many will come in my name, saying, 'I am the Messiah,' and will deceive many.

6. And ye will hear of wars and rumours of wars. Take heed that ye be not alarmed: for these things must be, but the end is not yet.

7. For nation will rise up against nation, and kingdom against kingdom, and there will be famines, and plagues, and earthquakes in (sundry) places.

8. But all these things are the beginning of the throes.

pened in the lapse of a few years. Hence I have rendered it literally the *expiration of the age*, meaning by these words the conclusion of the Mosaic dispensation. St. Paul, who wrote before the destruction of Jerusalem, uses a similar expression to denote the time of our Saviour's death. He died *ἐπὶ συντελείᾳ τῶν αἰώνων*. Heb. ix. 26.

(v. 6.) *The end is not yet.* What end? The end of the world? No, certainly; but that end of which the apostles had inquired—the destruction of the city and temple.

(v. 8.) *The beginning of the throes.* It should be observed, that the events noticed in v. 6, 7, 8, are not signs of the immediate approach of destruction, but are mentioned by our Lord to prevent his disciples from mistaking them for such. They are told, therefore, *not to be alarmed* at them: *they are not the end, they are only the beginning of the throes.*

When then did these events happen? They began within three or four years after our Saviour's death, and recurred, at intervals, till the arrival of Cestius Gallus at Jerusalem in 66, four years before the destruction of the city. Within that interval we read of wars and rumours of wars, of insurrections and affrays between the natives of Judea and Samaria, and between the Jewish and Gentile populations in most of the great cities in the East; in Alexandria, Silencia, Ctesiphon, in Mesopotamia, in Scythopolis, Ascalon, Tyre, Ptolemäis, Alexandria again, and in Damascus. Nor were they bloodless affrays; for if the numbers in Josephus

9. At that time will they deliver you up to tribulation, and will put you to death, and ye will be hated of all nations for my name's sake.

10. And at that time many will be made to fall ; and they will deliver up one another, and hate one another.

11. And many false prophets will rise up, and seduce many.

12. And, on account of the abounding of iniquity, the charity of many will grow cool.

13. But whosoever endureth to the end, that man shall be saved.

14. And these good tidings of the kingdom shall be announced in the whole world, for a testimony to all nations, and then the end will come."

are correct, the Jews who perished in them, men, women, and children, amounted to 150,000.

Our Saviour mentions in addition famines, plagues, and earthquakes. Now, though many such afflictions may have taken place without being recorded by historians, several instances are yet to be found in their writings. Famine in Judea is mentioned accidentally in *Acts* xi. 28, and by Josephus, *Ant.* iii. 15. Pestilence we know to be generally the companion of famine, and one in Italy is noticed by Tacitus, anno 65 (*Ann.* xvi. 13.) Earthquakes in Italy and Asia happened in the years 51, 58, 60, 62, 63. *Tac.* xii. 58, xiv. 27, xv. 22 ; *Seneca*, *tom.* v. 301, 307.

(v. 9.) *At*, that is, *during that time*. Even out of the four apostles to whom our Saviour spoke this, one, James, was actually put to death, and another, Peter, was committed to prison for the same purpose. *Acts* xii. 2, 3. See also *Acts* iv. v. vii. xxi. ; *2 Thess.* i. 3 ; *James* ii. 5 ; *2 Pet.* iv. 12 ; *Justin Mart.* 234 ; *Tac.* xv. 44 ; *Suet. in Claud.* xxv. *in Ner.* xvi.

(v. 10.) This was likely to be the case, in consequence of persecution. See *2 Tim.* i. 15, iv. 16 ; and the testimony of Tacitus : " *Corrupti qui fitebantur ; deinde indicio eorum multitudo ingens.*" *Ann.* xv. 44.

(v. 11.) For false prophets, consult *2 Pet.* ii. 1, iii. 3 ; *1 John* ii. 18, iv. 1 ; *2 John* 7 ; *Jude* 4.

(v. 14.) *In the whole world*—ἐν ὅλῃ τῇ οἰκουμένῃ—in universo orbe. According to St. Mark (xvi. 20) and St. Paul, (*Rom.*

15. "When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet (*Dan.* (ix. 26.) standing on holy ground"—let him who readeth understand—

16. "Then let those in Judea flee unto the mountains ;

17. And he that is on the house-top, let him not descend to take any thing out of his house,

i. 8, x. 18 ; *Col.* i. 6, 23) this prophecy had been fulfilled in their time, and yet they wrote before the fall of Jerusalem. In fact, there were colonies of Jews in all the great towns of the Roman empire, and beyond the Euphrates ; and all these yearly sent tribute and deputies to worship in the temple, so that the Christian missionaries had by them great facilities for spreading the knowledge of the Gospel into distant countries.

(*Ibid.*) *The end will come.* That same end which in v. 6 was not yet, and of which it is said, *that he who endureth until it, shall be saved* (v. 13.)

(v. 15.) After this previous warning, our Saviour proceeds to the real sign of the approaching destruction—that is, *the abomination of desolation standing on holy ground*. Of its meaning we can have no doubt ; for it has been translated into ordinary language by St. Luke. *When ye shall see Jerusalem surrounded by armies, know that her desolation is at hand.* *Luke* xxi. 20. The Roman armies are called *abomination*, for they were so to the Jews, on account of the idols on their standards ; and *abomination of desolation*, on account of the destruction which they wrought.

But when did this sign take place ? In the year 66, when Cestius Gallus besieged Jerusalem, from the 4th to the 12th of October. *Jos. de Bel.* ii. 19. Then, at the breaking up of the siege, was the time for the Christians to provide for their own safety by leaving the city, and fleeing to the mountains ; and this, if we may believe the traditionary account of the ancient Christians, they did, having sought and found an asylum in Pella, on the northern boundary of Peræa. *Euseb. Hist.* iii. 5, 11 ; *Epiph.* i. 123, 126 ; ii. 171.

(*Ibid.*) *Let him who readeth, understand.* This does not appear to me part of our Saviour's discourse, but an admonition addressed by the evangelist to his readers, that they should take notice of that which so nearly concerned their own safety.

(v. 17, 18.) We have also the meaning of these two verses

18. And he that is in the country, let him not turn back to carry away his clothes.

19. And wo to the women that are with child, or that give suck in those days.

20. And pray that your flight may not happen in winter, or on the sabbath.

21. For there will be at that time great distress, such as never was from the beginning of the world, and never will be.

22. And, unless those days were cut short, no flesh would be saved, but, for the sake of the chosen ones, those days shall be cut short.

23. At that time, if any man say to you, lo, here is the Messiah, or there, believe him not.

24. For false Messiahs, and false prophets will rise up, and will shew forth mighty signs and wonders, so as to draw astray, if it were possible, even the chosen.

25. Behold I have told you beforehand.

26. If then they tell you, lo, he is in the wilderness, go ye not out : lo, in the closet, believe it not.

given in plainer language by St. Luke. *Let those who are in the midst of Jerusalem go out of her, and those who are in the country not go into her.*—Luke xxi. 21.

(v. 20.) *Or on the sabbath.* This is a plain proof of the will of our Saviour, that till this period the Hebrew Christians should keep the sabbath.

(v. 22.) *Were not cut short.* I explain these *days* of the siege by Cestius. On the sixth great attack, the Romans had penetrated to the northern gate of the temple, and were preparing to set it on fire. The city, to all appearance, was won, for the armed men fled, and the others threw open the gates, to implore the mercy of the conqueror ; when, without any visible reason, the Roman general ordered a retreat, and withdrew to a distance. *Jos. de Bel.* ii. 19. Thus the siege was raised, the duration of it *cut short*, and an opportunity was afforded to the elect to save themselves, by withdrawing from a place doomed to destruction.

27. For as the lightning cometh out from the East and is visible unto the West, so will the presence of the son of man be.

28. For wheresoever the carcass may be, there will the eagles gather together."

29. "Now immediately after the distress of those days, the sun will be darkened, and the moon will not give her light; and the stars will fall from heaven, and the powers of heaven will be shaken.

Had Cestius persisted, he would have taken the city, and have wreaked his vengeance indiscriminately on all the inhabitants.

(v. 27.) *So will the presence of the son of man be.* Manifestly then by his presence is meant the execution of his judgments on the Jews.

(v. 28.) *Wheresoever the carcass, &c.* That is, as birds of prey congregate about a dead body to devour it, so will the invaders round Jerusalem to destroy it. A hint is even given of the invading nation, for the standards of the Roman legions were *eagles*.

(v. 29.) *And immediately.* By many expositors this verse has been explained of the last day; and it must be confessed that, if the words are understood literally, the passage will admit of no other interpretation. It should, however, be remembered, that whenever the Hebrew prophets foretell the calamities of nations, they invariably employ similar expressions. On such occasions, they always borrow their images from the occurrences which will mark the last day. In their language, the ruin of a people is the ruin of the world; the end of a nation's greatness is the extinction of the sun, and moon, and the whole host of heaven. Thus Isaiah foretells that at the destruction of Babylon, *the stars of heaven and the constellations thereof shall not give their light, that the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* (xiii. 10) When the country of Idumea is to be laid desolate, he foretels that *all the host of heaven shall be destroyed, and the heavens be rolled together as a scroll, and all their host fall down as a leaf falleth from the vine.* (xxxiv. 4) Of the fall of Egypt, Ezechiel says, *when I shall put thee out, I will cover the heaven, and will make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.* (xxxii. 7) Could the hearers of our Lord, accustomed as they

30. And then it is that the sign of the son of man will be visible in the heaven, and all the tribes of the land will moan, and will see the son of man coming upon the clouds of heaven, in great might and glory.

had been to these and similar descriptions, expect that their master would use language less bold and less figurative, when he predicted the utter ruin, not of a pagan city or Gentile tribe, but of the nation which had been God's favourite people, and of a city which had been the city of the most high? What less could he do than describe the sun and the moon as withdrawing their light at such a spectacle, and the heavenly bodies as trembling with affright?

The commentators who have seen in these words of our Saviour a description of the last day, might with equal reason discover the same in the passages of the prophets which I have cited: but our blessed Lord himself has warned us not to make any such mistake by assuring us that this catastrophe would follow *immediately* after the evils which he had previously announced, and that the whole prophecy would be fulfilled *before the death of many who were then alive.* (v. 34). How then can we, now that almost eighteen centuries have intervened, look for it as yet to come?

(v. 30.) *The sign of the son of man.* The apostles had asked for the sign of his *presence*; and he had already told them in very intelligible terms, that the siege of Jerusalem by the Roman legions would be a sign of it as manifest to their minds as is the lightning to the eye. See v. 27, 28. He now reverts to the same subject. He was accustomed to speak to them of his coming in his kingdom, of his coming on the clouds of heaven, of his coming in might and glory; he promised that some of them should live to witness this coming; he declared that some of his judges in the Sanhedrin should see it. (*Matt.* xxiv. 64) When was this accomplished, if not at the final ruin of the city and of the nation? That ruin he here tells us would be his sign, the proof that what was meant by such expressions, had been fulfilled. Nor let the reader be surprised at the language. David tells us that when he was in distress he called upon the Lord and the Lord heard him; that the earth trembled, and the Lord bowed the heavens and came down, riding on a cherub, and flying on the wings of the wind. (*2 Kings*; *Sam.* xxii. 8-12) And yet we know from the same authority, that this magnificent description meant nothing more than that the Lord had delivered him from the vengeance of Saul. *Ibid.* v. i.

31. And he will send out his messengers with a trumpet of mighty voice, and they will gather into one all his chosen ones from the four winds, from one extremity of the heavens to the other.

32. Now learn ye a parable from the fig-tree. When its shoots are tender, and put forth leaves, ye know that the summer is nigh.

33. So ye also, when ye see all these things, know that (the end) is nigh, even at your doors.

34. Verily I say to you, this generation shall not have passed away, until all these things be done.

35. The heaven and the earth will pass away, but my words will not pass away.

36. But of that day and hour no one knoweth, not even the angels in heaven, but my father only.

37. And as were the days of Noah, so also will be the presence of the son of man.

38. For, as in the days before the flood, they were eating and drinking, marrying and giving in marriage, unto the day when Noah entered the ark ;

39. And were not aware until the flood came, and swept them all away : so also will the presence of the son of man be.

(v. 31.) Then will be the substitution of the Gentiles for the Jews. The preachers of the Gospel will go forth, and gather the chosen ones into the Church.

(v. 36.) *But my father only.* He had communicated to them the signs by which it might be known that the catastrophe was at hand, but not the precise time when it would happen. That was a secret which the father had not imparted even to the son. *Mark xiii. 32.* This must be understood of the son as to his human nature. In quality of man, his knowledge during his mortal life was limited, like his power, to the object of his mission. He had not then the power of granting the petition of the sons of Zebedee, but after his resurrection he possessed all power in heaven and on earth. He had not now the knowledge of the day or hour ; after his resurrection undoubtedly he possessed it.

40. Then of two, that shall be in the field, one will be taken and the other be let go.

41. And of two women grinding in the mill, one will be taken, and the other be let go.

42. Watch ye therefore, for ye know not at what hour your Lord cometh.

43. This, however, ye know, that if the master of the house were aware in what watch the thief would come, he would surely watch, and not suffer his house to be broken.

44. Wherefore be ye also ready, for the son of man cometh at an hour when ye expect him not."

45. "Who then is the faithful and discreet bondman, whom his lord hath appointed over his household to give them their allowance in season.

46. Happy that bondman, whom his lord, at his arrival, shall find so employed.

47. Verily I say to you, he will appoint him over all his property.

48. But should that bondman, being an evil man, say in his heart, 'my lord tarrieth to come,'

49. And should he begin to beat his fellow bondmen, and to eat and drink with drunkards,

50. The lord of that slave will come on a day when he expecteth him not, and at an hour of which he is not aware ;

51. And will scourge him in twain, and give him his portion with the deceitful ; there shall be the weeping and the gnashing of teeth."

(v. 45.) The dispensator or steward gave out to all the bondmen in the family their allowance of cibaria, vinum, et pulmentarium, once every month. (*Cato de Re Rust.* v. 56.) He was, however, a bondman or slave, as well as his fellows. To call him or them servants, is to give a false notion of their condition to the reader.

(v. 51.) *Scourge him in twain*—διχοτομήσει—dividet. It means scourge severely, which was the usual punishment of slaves.

CHAPTER XXV.

THE TEN VIRGINS, TEN TALENTS, AND LAST JUDGMENT.

1. "Then will the kingdom of heaven be like unto ten virgins who took their lamps, and went out to the meeting of the bridegroom with the bride.

2. Now five of them were careful, and five were careless.

3. The five that were careless, took their lamps, but did not take oil with them.

4. But the careful took oil in their vessels together with their lamps.

5. As the bridegroom tarried, they all became drowsy, and fell asleep.

6. But at midnight there was a cry, 'Behold the bridegroom is coming, go ye out to meet him.'

7. Then all those virgins rose, and trimmed their lamps.

8. And the careless said to the careful: 'Give us of your oil, for our lamps are going out.'

9. But the careful answered: 'Lest perhaps there should not be enough for ourselves and you, go ye rather to those who sell, and buy for yourselves.'

10. And, while they were on the way to buy, the bridegroom came: and they that were ready, entered with him to the wedding, and the gate was shut.

11. Afterwards the other virgins also came, saying, 'Sir, Sir, open unto us.'

12. But he replied: 'Verily I say to you, I know you not.'

(r. 1.) *Meeting.* The virgins accompanied the bride, when she received the bridegroom; so that they did not go out to meet the bride, but to be present at her meeting with the bridegroom. In the present Greek, and some ancient versions, the words *with the bride* are wanting.

13. Watch ye, therefore, for ye know not the day nor the hour."

14. "For (the son of man) will be as a man travelling into a far country, who called the bondmen of his choice, and delivered to them his goods.

15. And to one he gave five talents, to another two, and to a third one, to each according to his respective ability; and immediately he went his way.

16. Then he, who had received five talents, went and traded with the same, and gained other five.

17. In like manner he that received two, gained other two.

18. But he that had received one, went, and digged in the ground, and hid the money of his lord.

19. A long time afterwards the lord of those bondmen returned, and held a reckoning with them.

20. And he that had received five talents, came and

(v. 13.) The inference to be drawn from this parable is here given by our Saviour, and was, in my opinion, meant to be applied to all without exception. In the corresponding passage in St. Mark's abridgment, we have, *what I say to you, I say to all, watch.* Mark xiii. 37.

(v. 14.) *The son of man.* These words are not part of the text. But the introduction to the parable has been lost, and something of the kind is necessary for the sense. In the Greek, after the last verse, is added, *when the son of man cometh*, with the help of which some have endeavoured to construe the succeeding verse, as if nothing were wanting. To me it seems probable that neither this nor the following parable was delivered on this occasion, but that both were inserted here, immediately before the history of our Saviour's death, that they might not be lost.

(*Ibid.*) *The bondmen of his choice*—*ἰδῆς τοῦλας*—*servos suos*. I conceive the word *ἰδῆς* to denote some peculiar or personal relation between these bondmen and their lord. They were the bondmen living in the house with him, or those whom he had placed in offices of trust—probably the latter. I have therefore ventured to render it, *the bondmen of his choice*.

offered other five, saying 'Lord, thou didst entrust to me five talents, behold I have gained in addition to them, other five.'

21. His lord said to him : ' Well done, thou good and faithful bondman, because thou hast been faithful in little matters, I will set thee over greater : enter thou into the joy of thy lord.'

22. And he that had received two talents also came, and said : ' Lord, thou didst entrust to me two talents, behold I have gained other two.'

23. His lord said to him, ' Well done, thou good and faithful bondman, because thou hast been faithful in little matters, I will set thee over greater : enter thou into the joy of thy lord.'

24. But he that had received one talent also came, and said, ' Lord, I know that thou art a hard man ; who reapest where thou hast not sown, and gatherest where thou hast not scattered.

25. And through fear I went and hid thy talent in the ground ; here it is : thou hast thine own.'

26. But his lord said to him in reply : ' Thou bad and slothful bondman, didst thou know that I reap where I have not sown, and gather where I have not scattered ?

27. Thou oughtest then to have put out my money to the bankers : and I, at my return, should have received mine own with the interest.

28. Take therefore the talent from him, and give it to him who hath the ten talents.

29. For to him, who hath, shall be given, and he shall

(*v.* 29.) This parable is prophetic, inasmuch as it foretold the transfer of the kingdom from the Jews to the Gentiles, on account of the negligence of the former ; and admonitory, inasmuch as it threatens individual Christians with similar punishment for the like delinquency.

abound : but from him, who hath not, even that which he seemeth to have, shall be taken away.

30. And cast ye the unprofitable bondman into the darkness without ; there shall be the weeping and the gnashing of teeth.' "

31. " But when the son of man shall come in his majesty, and all his angels with him, then will he sit on the seat of his majesty.

32. And all the nations will be gathered together in his presence, and he will separate them one from another, as the shepherd separateth the sheep from the goats.

33. And the sheep he will place on his right hand, the goats on his left.

34. Then will the king say to them on his right, ' Come, ye blessed of my father, inherit the kingdom prepared for you, from the origin of the world.

35. For I was hungry, and ye gave me to eat ; I was thirsty, and ye gave me to drink ; I was a stranger, and ye gave me lodging ;

36. Naked, and ye covered me ; sick, and ye looked in upon me ; in prison, and ye visited me.'—*Is.* lviii. 7. *Ezek.* xviii. 7.

37. And then the righteous will answer and say ; ' Lord, when did we see thee hungry, and did feed thee ; thirsty and did give thee drink ?

38. Or when did we see thee a stranger, and did lodge thee ; or naked and did cover thee !

(v. 30.) A parable very like to this, yet differing in some particulars, will be found in *Luke* xix. 12. There can be no doubt that our blessed Lord, in the course of his ministry, repeatedly delivered the same parable, but often with variations suggested by circumstances.

39. Or when did we see thee sick or in prison, and did visit thee ?

40. And the king will answer and say to them, ‘ Verily I say to you, whenever ye have done it to any the least of these my brethren, ye have done it unto me.’

41. Then will he say to them on his left ; ‘ Depart from me, ye cursed, into the everlasting fire prepared for the devil and his angels.

42. For I was hungry, and ye gave me not to eat ; I was thirsty, and ye gave me not to drink :

43. I was a stranger, and ye lodged me not ; naked, and ye covered me not ; sick, and in prison, and ye visited me not.’

44. Then they will also answer and say ; ‘ When did we see thee hungry, or thirsty, or a stranger, or naked, or in prison, without ministering to thee ?’

45. Then will he answer them and say ; ‘ Verily I say to you, whenever ye did it not to any of these little ones, neither did ye it to me.’

46. And they shall go, these into everlasting punishment, but the righteous into life everlasting.”

CHAPTER XXVI.

THE LAST SUPPER AND THE APPREHENSION OF CHRIST.

1. Now it came to pass that, when Jesus had concluded these discourses, he said to his disciples,

(v. 46.) Hence it follows that works of charity, on proper occasions, are necessary for salvation ; but not that they alone are sufficient. Why then are they alone mentioned ? I answer, that we know not. Had we, besides the parable itself, an account of what immediately preceded, and immediately followed it, we might be able to solve the difficulty. But having not these particulars,

2. "Ye know, that after two days cometh the feast of the passover, when the son of man will be delivered up to be crucified."

3. At that time the high priests and the elders of the people were assembled in the court of the high priest, who was called Caiaphas,

4. And they consulted by what device they might get Jesus into their power; and put him to death.

5. They said however, "Not during the festival, lest there should be a riot among the people."

6. Now, when Jesus was in Bethania in the house of Simon the leper,

7. There came to him a woman having a vial of precious balsam, which she poured on his head, as he lay at table.

8. But the disciples, when they saw her, were sorely provoked, saying, "What use is there in this waste?"

9. This balsam might have been sold at a high price, and given to the poor."

10. But Jesus knowing it, said to them, "Why are ye troublesome to the woman? For she hath done me good service.

11. Ye have the poor with you always: but me ye have not always.

we can only confess our ignorance, and believe that the parable was perfectly adapted to the object which our Lord, in those circumstances, had in view.

(v. 7.) *A vial*—ἀλάβαστρον. This word appears to apply to vessels used for the purpose of holding balsam, of whatever materials they were made. See *Parkhurst in Voce*. I have rendered it vial, because they were generally made, according to Pliny, in the shape of pears.

12. For by pouring this balsam on my body, she hath prepared me for my burial.

13. Verily I say to you, wheresoever these good tidings shall be preached in the whole world, there also, what she hath done, will be told in memory of her."

14. At that time one of the twelve, he that was called Judas the Iscariot, went to the chief priests,

15. And said, "What are ye willing to give me, that I may deliver him to you?" And they weighed him out thirty shekels.

16. And thenceforth he sought an opportunity of delivering him up.

17. Now on the first day of unleavened bread, the disciples accosted Jesus, saying, "Where wilt thou that we prepare for thee to eat the passover?"

18. But he said: "Go into the city to such a one, and say to him; the master sayeth, my hour is nigh: at thy house do I make my passover in company with my disciples.

19. And the disciples did as Jesus ordered, and made ready the passover.

20. And in the evening he lay down at table with the twelve.

21. And, while they were eating, he said to them; "Verily I say unto you, that one of you will betray me."

22. And being sorely grieved, they began, each of them, to say to him, "Lord, is it I?"

(v. 12.) *Prepared*, &c.—πρὸς τὸ ἐνταφιάσαι—ad sepeliendum. From the Septuagint translation of *Gen.* i. 2, it appears that ἐνταφιάζω means to embalm, to prepare the body by embalming.

(v. 15.) *Thirty shekels*. About £3. 15s.

23. But he answered: "The man that dippeth his hand into the dish with me, the same is he that will betray me."

24. The son of man indeed goeth, as hath been written concerning him; but wo to that man by whom the son of man is betrayed. Well were it for that man, if he had never been born.

25. But Judas, he who betrayed him, answered, "Am I the man, Rabbi?" He sayeth to him, "Thou art the man."

26. And, while they were eating, Jesus, took the bread, and blessed it, brake it and gave it to the disciples, and said, "Take, eat: **THIS IS MY BODY.**"

27. Then taking the cup, and giving thanks, he gave it to them saying, "Drink ye all of it."

28. For **THIS IS MY BLOOD**, the (blood) of the new covenant, the (blood) shed in favour of many for the remission of sins.

29. But I say to you that henceforth I shall not drink of this produce of the vine, till that day when I drink it new with you in the kingdom of my father."

(v. 28.) *Covenant*—*διαθήκη*. It has been disputed whether this word should be rendered, dispensation, covenant, or testament. But it is a question of no moment. Whatever word be preferred, that word will mean the same thing; the Mosaic dispensation, when the epithet *old* is prefixed; the Christian, when the epithet *new* is substituted. The allusion here is to *Exod.* xxiv. 8, where Moses, having read the law to the people, and received from them a promise to observe it, "took the blood, (of the victims) and sprinkled the people, and said, *behold the blood of the covenant which the Lord hath made with you.*"

(v. 29.) *I will not drink, &c.* In the parallel passage in St. Luke, (xxii. 18) we are told that these words were spoken by our Saviour not after, but before the institution of the eucharist. But, whenever they were spoken, they were plainly meant for a prediction of his approaching death. "I will never more feast in company with you, till I feast with you in my father's kingdom."

30. Now, after a hymn, they went to the mount of Olives.

31. Then Jesus sayeth to them, "All of you will find me a stumbling-block to you this night : for it is written, *I will smite the shepherd, and the sheep of the flock shall be scattered.*—*Zach. xiii. 7.*

32. But after my rising again, I will go before you into Galilee."

33. Then Peter made answer to him : "Though all should find thee a stumbling-block, thou shalt never be a stumbling-block to me."

34. Jesus said to him : "Verily I say to thee, that this very night before the cock crow, thou wilt disown me thrice."

35. Peter sayeth to him : "Even if I have to die with thee, yet will I never disown thee." In like manner spake all the disciples.

36. Then Jesus cometh with them into the place called Gethsemane ; and sayeth to them : "Stay ye here, while I go and pray yonder."

37. And taking with him Peter and the two sons of Zebedee, he became sorrowful and in sore distress.

38. Then he sayeth to them : "My soul is anguished, even unto death : remain here and keep watch with me."

39. And going a little forward, he fell on his face, praying and saying, "O my father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou."

40. Then he cometh to his disciples, and findeth them

(v. 37.) *In sore distress*—ἀδημονεῖν—which, according to Suidas, is ἀπορεῖν καὶ ἀμυχανεῖν, to be at a loss, to know not what to do.

(v. 38.) *Anguished*—περίλυτος.

asleep: and he sayeth to Peter; "So, could ye not watch with me during one hour?"

41. Watch, and pray, that ye yield not to temptation. The spirit may be willing, but the flesh is weak."

42. Again he went, and prayed a second time, saying: "O my father, if this cup may not pass away from me, but I must drink it, thy will be done."

43. And on his return he found them again asleep: for their eyes were overpowered.

44. And leaving them, he went again, and prayed a third time, repeating the same prayer.

45. Then he cometh to his disciples, and sayeth to them: "Sleep on now, and take your rest. Behold, the hour draweth near; and the son of man is betrayed into the hands of sinners.

46. Arise, let us go. Lo, the traitor is at hand."

47. And, while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great multitude, with swords and clubs, from the high priests and elders of the people.

48. But he, who betrayed him, had given them a sign, saying, "Whomsoever I shall kiss, he is the man; lay hold of him."

49. And forthwith accosting Jesus, he said, "Hail, Rabbi," and kissed him.

50. And Jesus said to him, "Friend, for what art thou come hither?" Then coming forward, they laid their hands on Jesus, and held him fast.

51. And behold, one of those with Jesus, stretching out his hand, drew forth his sword, and smiting a bondman of the high priest, cut off his ear.

52. Then Jesus sayeth to him: "Return thy sword into its place: for all they, who take up the sword, shall perish by the sword.—*Gen. ix. 6.*

53. Thinkest thou that I cannot at this moment call upon my father, who would send to my aid more than twelve legions of angels?

54. How then could the scriptures be accomplished (which say) that such things must be?"

55. At that time Jesus said to the multitude: "Have ye come out with swords and clubs to take me, as if I were a robber? Day by day I sate among you teaching in the temple, and ye did not lay hold of me.

56. But all this hath happened, for the fulfilment of the writings of the prophets." Then all the disciples left him, and fled away.

57. But they, who had laid hold of Jesus, led him to Caiaphas, the high priest, at whose house the scribes and elders were assembled.

58. But Peter followed him at a distance, as far as the court of the high priest: and, going in, he sate down with the officers, to see the end.

59. But the high priests and the elders, and the whole sanhedrin sought out false testimony against Jesus, that they might put him to death.

60. Yet, though many false witnesses came forward,

(v. 53.) *Twelve legions.* A legion consisted, on an average, of 6000 men. The allusion was suggested by the presence of the soldiers, part of the cohort on guard at the temple.

(v. 57.) *Caiaphas.* Tiberius became sole emperor A.D. 14. He appointed Gratus procurator, who removed the high priest Ananus or Annas, and appointed and removed three others in succession. At last he gave the dignity to Caiaphas, who retained it, either as principal or deputy, during the remainder of the government of Gratus, and the whole of that of his successor Pilate. On the removal of Pilate by Vitellius, president of Syria, Caiaphas was also removed, and succeeded by Jonathan, the son of Annas or Ananus. *Jos. Ant.* xviii. 2, 4.

they found none : at last two false witnesses came, and deposed :

61. " This man said, I am able to demolish the sanctuary of God, and to rebuild it in three days."

62. And the high priest rising up, said to him, " Dost thou make no answer to what these men depose against thee ?"

63. But Jesus was silent. Then the high priest took occasion to say to him, " I adjure thee by the living God to tell us, if thou art the Messiah, the son of God."

64. Jesus sayeth to him : " I am : moreover I say to you, that hereafter ye shall see the son of man sitting on the right hand of the Almighty, and coming on the clouds of heaven."

65. Then the high priest, rending his garment, said : " He hath uttered blasphemy : what further need have we of witnesses ? Lo, now ye have heard his blasphemy,

66. What is your opinion ?" But they answered ; " He ought to suffer death."

67. Then they spat in his face, and buffeted him. But others slapped him on the face,

68. Saying, " Reveal to us, Messiah, who it is that smiteth thee."—*Is.* 1. 6.

69. Now Peter was sitting without in the court, and a

(*v.* 64.) *I am*—ὅν ἔλεπα—*tu dixisti.* This expression, whenever it is used, is an admission or affirmation : whence, as the English version, *thou hast said it*, has no such signification, I shall render it, *I am*, as St. Mark has done in the corresponding passage, *Mark* xiv. 62.

(*Ibid.*) *Of the Almighty*—της δυνάμεως. Both here and in St. Mark, (xiv. 62) the Latin adds *Dei, a dextris virtutis Dei.*

(*v.* 65.) *Rending his garment.* This was a mark of anguish of mind at something said or done. See 1 *Machab.* xi. 71 ; *Jos. de Bello*, ii. 15.

maiden came to him, and said : “ Thou also wast with Jesus the Galilean.

70. But he denied it in the presence of all, saying, “ I know not what thou meanest.”

71. And, as he went out into the porch, another maiden saw him, and said to those present, “ This man also was with Jesus, the Nazarite.”

72. Again he denied it, and sware, “ I know not the man.”

73. A little later the standers by advanced, and said to Peter : “ Assuredly thou art one of them : for thy speech discovereth thee.”

74. Then he began to affirm with execrations and oaths, “ I know not the man.” And instantly the cock crowed.

75. And Peter remembered the words of Jesus, who had said, “ Before the cock crow, thou wilt disown me thrice.” And going out, he wept bitterly.

CHAPTER XXVII.

THE DEATH AND BURIAL OF JESUS.

1. Now, when morning was come, all the high priests and the elders of the people consulted against Jesus to procure his death.

2. And having bound him, they led and delivered him to Pontius Pilate, the governor.

3. Then Judas who had delivered him up, seeing that he was condemned, was troubled in mind, and brought back the thirty pieces of silver to the high priests and elders.

(v. 2.) *Pontius Pilate.* See Mark xv. 1.

(v. 3.) *Troubled in mind*—μεταμεληθεὶς. The proper mean-

4. Saying; "I have done wrong in delivering up innocent blood." But they said, "What is that to us? Look thou to it."

5. Then, throwing down the pieces of silver in the sanctuary, he departed; and going away he strangled himself.

6. But the chief priests, having taken up the silver, said, "It is not lawful to put them into the Corbonas, for they are the price of blood."

7. And after consultation, they bought with them the potter's field, to be a burying-place for strangers.

8. On which account that field has been called (*Haceldama*, that is) the field of blood, to the present day.

9. Then was accomplished what had been spoken by the prophet Jeremias, when he said, *and they took the thirty pieces of silver, the price of the appraised one, whom they appraised of the children of Israel,*

ing of this word is, to be troubled in mind, or to repent of something which has been done. I have not, however, adopted the word *repent*, because the trouble of Judas was not a profitable repentance.

(v. 6.) The *corbonas* was, according to Josephus, the treasury of the temple, which received only what was consecrated to some holy purpose. *De Bel.* ix.

(v. 8.) *Haceldama*. The words within brackets are not in the Greek text. They may have been lost thence, or have been introduced into the Latin from *Acts* i. 19.

(v. 9.) *The prophet Jeremias*. No prophecy of this kind is to be found in the book of Jeremias. Many explanations have been offered: the most probable is, that the evangelist here, as in other places, did not name the prophet, and that Jeremias was subsequently introduced by one of the copyists.

(*Ibid.*) *They took the thirty pieces*. This passage refers to the book of Zachary, where it stands thus: *And the Lord said unto me, cast it to the potter, the price of the appraised one, at which I have been appraised by them. And I took the thirty pieces of silver, and cast them to the potter, in the house of the Lord.* From the comparison with the text of the evangelist, it appears that the latter is not a quotation, but an explanatory paraphrase

10. *And gave them for the potter's field, as the Lord had commanded me.*—Zach. xi. 12, 13.

11. Now Jesus stood before the governor, and the governor questioned him, in these words: "Art thou the king of the Jews?" Jesus said to him, "I am."

12. But, when he was accused by the chief priests and elders, he made no answer.

13. Then Pilate sayeth to him, "Dost thou not hear of what great things they accuse thee?"

14. Yet he returned no answer to a single word; so that the governor wondered exceedingly.

15. But during the festival the governor was wont to discharge one of the prisoners, whomsoever the people would.

16. Now he had a prisoner, a notorious man, who was called Barabbas.

17. When therefore they were assembled, he said to them, "Whom will ye that I discharge to you, Barabbas, or Jesus, who is called Messiah?"

of the prophecy, to shew more clearly its application. For this purpose, he transposes *took the thirty pieces of silver*, substitutes "the children of Israel" instead of *them*, changes *I threw them to the potter* into "gave them for the potter's field," and concludes with "as the Lord had commanded me," as the prophet began with *the Lord said unto me*.

Still, it may be asked, why does the evangelist use the verbs in the third person plural, whereas the prophet has them in the first person singular? Perhaps because, in the application, the transaction is ascribed to the high priests and elders. But it is also possible that *ἔδωκαν* is a mistake of some copyist for *ἔδωκα*, in which case the two verbs will be in the first person singular, both in the evangelist and in the prophet.

(v. 17.) *Barabbas*. That is, the son of Abbas. According to Origen, the true reading in this place is, *Jesus, the son of Abbas*, or *Jesus, who is called Messiah*. It has been found so in some old versions and Greek MSS. Supposing this to be the true reading, we may see why, both here and in v. 22, Pilate adds

18. For he knew, that it was through envy they had delivered him up :

19. And while he was sitting on the judgment-seat, his wife had sent to him, saying, " Have nothing to do with that innocent man ; for I have suffered much in a dream on account of him to day.

20. But the high priests and elders persuaded the people to ask for Barabbas, and procure the death of Jesus.

21. The governor, however, took occasion to ask, " Which of the two will ye that I discharge ?" And they said, " Barabbas."

22. Pilate sayeth to them, " What then shall I do with Jesus, who is called Messiah ?"

23. They all say, " Let him be crucified." The governor asked : " But what evil hath he done ?" Yet they cried out the more violently, " Let him be crucified."

24. Then Pilate seeing that he did no good, but that on the contrary, they were growing riotous, took water, and washed his hands in presence of the people, saying, " I am guiltless of the blood of this innocent man. Look ye to it."

after the name of our Saviour, *who is called Messiah*. The addition was necessary, in order to distinguish persons who had otherwise the same name.

(v. 23.) From this conversation between Pilate and the Jews, it has been inferred that Greek had become the usual language of the people. But similar conversations must have taken place in every province where there was a Roman governor. Had the natives of all these provinces adopted the Greek language, or was it not the custom for the governor, on such occasions, to employ an interpreter ?

(v. 24.) *Washed his hands, &c.* This was a ceremony in token of innocence, prescribed by the law of Moses, (*Deut. xxi. 6, 7*) and probably adopted on this occasion by Pilate, with the hope of making impression on the Jews. The washing of the hands was, indeed, a custom in other nations ; but as a purification from blood, not a proof of innocence. In all such instances with which I am acquainted, blood had been shed previously.

25. And the whole multitude answered, "Be his blood upon us and upon our children."

26. Then he discharged Barabbas to them, but Jesus, he delivered up to be scourged and crucified.

27. Then the soldiers of the governor took Jesus into the hall, and assembled the whole company about him.

28. And stripping him, clothed him with a scarlet cloak,

29. And plating a crown of thorns, placed it on his head, and a wand in his right hand, and bending the knee before him, they mocked him, saying, "Hail, thou king of the Jews."

30. And spitting on him, they took the wand, and smote him on the head.

31. And after they had mocked him, they took off the cloak, and put on him his own garments, and led him out to crucify him.

32. And as they went forth, they met a certain Cyrenean by name Simon, and this man they seized upon, that he might carry his cross.

33. And when they came to the place called Golgotha, that is the place of skulls,

34. They offered him wine mixed with bitters to drink. And when he had tasted it, he refused to drink.

35. Now, when they had fixed him to the cross, they divided his garments, and cast lots, so as to accomplish

(v. 26.) It was the Roman custom to scourge before crucifixion. See in Josephus (*de Bello*, ii. 14) two instances, in one of which Jews, though Roman citizens, and of the equestrian order, were treated in this manner.

(v. 27.) *Company*. The cohort contained three *στεῖραι*. *Polyb.* xi. 641.

(v. 32.) *Seized upon*—*ἡγγάρευσαν*—*angariaverunt*. This word properly means, to press or seize upon men or horses for the public service.

what had been spoken by the prophet, who said ; *they parted my garments among them, and for my vesture they cast lots.*—*Ps. xxi. 19.*

36. And they sat down, and watched him.

37. And they placed above his head the cause of his condemnation in writing, "THIS IS JESUS, KING OF THE JEWS."

38. Then were crucified with him two robbers, one on his right hand, and one on his left.

39. But the people passing by, reviled him, shaking their heads,

40. And saying, "Ah, thou destroyer of the sanctuary, and rebuilder of it in three days, save thyself. If thou art the son of God, come down from the cross."

41. In like manner the high priests, with the scribes and elders, said in mockery,

42. "Others he saved, cannot he save himself? If he is the king of Israel, let him come down now from the cross, and we will believe in him.

43. He put his trust in God : let God deliver him, if he be pleased with him : for he said, ' I am the son of God.' "—*Ps. xxi. 9 ; Wis. ii. 16.*

44. And the robbers, that were crucified with him, upbraided him in like manner.

45. Now from the sixth to the ninth hour there was darkness over the whole land.

46. And about the ninth hour Jesus cried out with a loud voice, "Eli, Eli, lama sabacthani," that is, *my God, my God, why hast thou forsaken me ?*—*Ps. xxi. 1.*

(v. 45.) *From the sixth to the ninth hour.* From twelve to three.

47. But some of those who stood by, and heard him, said, "He calleth Elias."

48. And immediately one of them running, took a sponge, soaked it with vinegar, and putting it on a wand, gave it to him for drink.

49. But the others said: "Hold, let us see whether Elias will come to free him."

50. But Jesus cried out again with a loud voice, and gave up the ghost.

51. And behold, the veil of the sanctuary was rent in twain from the top to the bottom, and the earth quaked, and the rocks were split.

52. And the tombs burst open, and the bodies of many holy ones who slept, arose,

53. And leaving their tombs after his resurrection, they came into the holy city, and were seen of many.

54. Now the centurion and his men, who guarded Jesus, observing the earthquake and the things which happened, were sorely afraid, and said, "Verily this man was son of God."

55. There were also there several women looking on from afar, who had followed Jesus from Galilee, ministering to him,

(*v. 50.*) *Cried out with a loud voice.* This was not an inarticulate cry, but the prayer, *Father, into thy hands I commend my spirit*; uttered, not with the faint voice of a man expiring of exhaustion on the cross, but with the loud voice of one still in possession of his bodily strength: a voice immediately followed by the death of our Saviour, to shew that his life was not taken from him, but with his consent; and that he parted with it at a moment when, according to the ordinary course of things, he was in a condition of retaining it much longer, as did those who were executed with him. There was something so extraordinary in this voice, at that particular moment, that the centurion noticed it, and exclaimed, *of a truth this man was son of God.* *Mark xv. 39.* And that he expired so soon, was a subject of surprise, both to Pilate and the soldiers. *Mark xv. 44; John xix. 33.*

56. Among whom was Mary Magdalene, and Mary the Mother of James and Joseph, and the mother of the sons of Zebedee.

57. Now as it was growing late, there came a rich man of Arimathea, Joseph by name, who was also a disciple of Jesus;

58. Who went to Pilate and begged the body of Jesus. Then Pilate ordered the body to be delivered up.

59. And Joseph taking the body, wrapped it in clean linen.

60. And laid it in his own new sepulchre, which he had hewn in the rock; and rolling a huge stone against the entrance of the sepulchre, he went away.

61. But Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62. Now on the morrow, after the 'preparatory day,' the high priests and pharisees went in a body to Pilate, and said,

(v. 56, 61.) The evangelist seems to mention the names of these women as eye-witnesses, from whose narrative these particulars were collected, or as vouchers for the truth of his statement.

(v. 57.) *When it grew late*—ὄψις γενομένης—cum sero factum esset. It is plain that these words mean no more than that it was late in the afternoon. For after this, and yet before sunset, the body was taken down, prepared for burial, and deposited in the sepulchre.

(v. 62.) *On the morrow.* By this expression we are not to understand the next morning, for in that case the disciples would have had a night in which they might have stolen away the body; but the evening of what we should call the same day. For the Jews reckoned the day from sunset to sunset, and therefore appear to have applied to Pilate as soon as they heard of the body being given for burial to Joseph. The "preparatory day," or, as St. Mark explains it, "the day before the passover," (xv. 42) expired at sunset. Jesus was buried before sunset, and the Jews secured the sepulchre about the commencement of the sabbath, after sunset.

63. "Sir, we recollect that that impostor said during his life, *in three days I will rise again*.

64. Order therefore the sepulchre to be made secure till the third day, lest his disciples should come in the night, and having stolen the body away, should tell the people, 'he is risen from the dead;' and this last deception will be worse than the first.

65. But Pilate said to them, "Ye have a guard of soldiers; go, secure it, as ye judge best."

66. They therefore went, put a seal on the stone, and secured the sepulchre with the guard.

CHAPTER XXVIII.

THE RESURRECTION.

1. Now late after the sabbath, about the hour of dawn, on the first day of the week, Mary Magdalene, and the other Mary, went to look at the sepulchre.

2. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and approaching, rolled away the stone from the entrance, and seated himself upon it.

(v. 65.) *A guard of soldiers.* I have translated *κεστωδία* thus, because, being a Latin word, it shews that the men on guard were Roman soldiers. But who were they? Undoubtedly the cohort that always kept guard over the cloisters of the temple during the great festivals. See *Josephus de Bel.* ii. 12; *Ant.* xv. 11, xviii. 4.

(v. 1.) *About the hour of dawn*—*τῇ ἐπιφωσκούσῃ*—*quæ lucescit.* From *Luke* xxiii. 34, it is plain that this expression does not necessarily mean the dawn of the light, but sometimes the beginning of the Jewish day, which was in the evening. Here, however, I conceive it must mean the dawn, as it is improbable that the women would leave their homes to go to the sepulchre, till some time after midnight.

3. Now his face was as lightning, and his garment white as snow.

4. And through fear of him the guards quaked, and became as dead men.

5. But the angel addressing the women, said: "Fear not *ye*. For I know that *ye* seek Jesus who was crucified.

6. He is not here. He is risen, as he said. Come, see the place where the Lord was laid:

7. And go quickly, and tell his disciples; that he is risen from the dead: and behold, he goeth before you into Galilee. There *ye* will see him, behold I have told you."

8. And going away quickly, they ran with great fear and joy to tell his disciples.

9. And, behold, Jesus met them, saying, "Hail." And they approaching, took hold of his feet and worshipped him.

10. Then Jesus sayeth to them: "Fear not, go, tell my brethren to repair into Galilee, where they shall see me."

11. Now while they were on their way, behold some of the guard, going into the city, told the high priests all that had happened.

12. And they, assembling with the elders, and holding a consultation, gave a large sum to the soldiers, with these words,

13. "Say, 'his disciples came in the night, and stole him away, while we were asleep.'

14. And if this come to the ears of the governor, we will content him, and keep you harmless."

15. But they, accepting the money, did as they had been taught: and this report hath been spread among the Jews unto the present day.

16. But the eleven went into Galilee, on to the mountain, which Jesus had appointed to them.

17. And seeing him, they worshipped him, some, however, wavered.

18. And Jesus approached, and spake to them, saying; "To me hath been given all power in heaven and on earth.

19. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the father, and of the son, and of the Holy Ghost.

20. Teaching them to observe all those things which I have given in charge to you; and behold, I am with you through all days unto the conclusion of the world."

(v. 19.) *Make disciples of*—μαθητεύσατε—docete. The Greek word means more than to teach—that is, to make proselytes or disciples.

(v. 20.) *The conclusion of the world*—συντέλεια τοῦ αἰῶνος—consummatio sæculi. Though these words do not necessarily mean the destruction of our globe, as is usually understood by *the end of the world*, yet they mean the conclusion of the present state of things under the Christian dispensation, which I know not how to express in more intelligible terms.

THE H O L Y G O S P E L

ACCORDING TO

M A R K.

ACCORDING to Papias, (*apud Eus.* iii. 39) who derived his information from John the elder, one of the disciples of our Saviour, Mark, the interpreter of the apostle Peter, and called by him *his son*, (1 *Pet.* v. 13) wrote this gospel. Irenæus (*ad Hær.* iii. 1) says that it was after the death of Peter: both, that he wrote from memory, but was careful to introduce nothing for which he had not the authority of the apostle. Whoever will compare his work with the gospel of St. Matthew, will see that he had that gospel, probably in the original language, lying before him; that he abridged it in many parts, improved it in others, and added to it much new information.

CHAPTER I.

THE PREACHING OF JOHN AND THE BAPTISM :
PREACHING AND MIRACLES OF JESUS.

1. The beginning of the good tidings of Jesus Messiah, son of God.

(v. 1.) *The beginning.* This evangelist begins with the precursor of our Lord, omitting all that happened before the preaching of the baptist.

2. As it is written in the prophets, *Behold I send my messenger before thy face, who shall prepare thy way before thee.*—*Mal. iii. 1.*

3. *The voice of him who crieth in the wilderness, prepare ye the way of the Lord, make straight his paths.*—*Is. xl. 3.*

4. John came in the wilderness baptizing, and announcing the baptism of repentance for the remission of sins.

5. And the whole country of Judea, and all the inhabitants of Jerusalem, went forth to him, and were baptized by him in the river Jordan, confessing their sins.

6. And John was clothed with the hair of camels, and with a girdle of leather round his waist; and he fed on locusts and wild honey.

7. And he announced in these words, "He that is more mighty than I, cometh after me; the latchet of whose shoe I am not worthy to stoop down and loose.

8. I have baptized you with water, but *he* will baptize you with the Holy Ghost."

9. Now it came to pass, that in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

10. And immediately, as he was coming out of the

(v. 2.) *The prophets.* In the Latin we read, *Isaias the prophet.* But the reading in the Greek copies is better; for two prophecies are quoted, and the last only is taken from *Isaias.*

(v. 5.) *The river Jordan.* St. Matthew says, *in Jordan*; but he wrote for the natives of Palestine, who were all well acquainted with the Jordan. This evangelist wrote for strangers, and was therefore careful to inform them that Jordan is the name of a river. But how could he say that *the whole country*, and *all the inhabitants*, were baptized? Both in the evangelists and in Josephus, (*de Bello*, ii. 29, *sec. 1*) such expressions mean a very great number, and not all without exception.

(v. 10.) *Immediately*—*εὐθὺς.* The frequent repetition of this

water, he saw the heavens opened, and the spirit like a dove descending, and remaining upon him.

11. And a voice came from the heavens, saying, "Thou art my son, my beloved, in whom I am well pleased."

12. And immediately the spirit forced him away into the wilderness.

13. And he was there in the wilderness forty days and forty nights, and was tempted by Satan, and was among wild beasts, and angels ministered to him.

14. But after John was delivered up, Jesus came into Galilee, announcing the good tidings of 'the kingdom of God,'

15. And saying, "The time is accomplished, and 'the kingdom of God' is at hand: repent, and believe the good tidings."

16. And, as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a draw-net into the sea: for they were fishermen.

17. And Jesus said to them, "Follow ye me, and I will make you to become fishers of men."

18. And straightways they left their nets, and followed him.

adverb, is one of the peculiarities in the style of this evangelist. It occurs ten times in the first chapter. The same remark may be made of *πάλιν*, *again*.

(v. 11.) *Thou art*. According to St. Matthew, *this is*. Both readings are the same in substance. Neither evangelist was present, and each wrote from the information of others. Perhaps the real words were: "My beloved son, in whom I am well pleased;" and the supplementary words were added by the hearers, to point out the person of whom they were spoken.

(v. 15.) What St. Matthew, according to the idiom of the country, calls *the kingdom of heaven*, or rather of *the heavens*,—St. Mark, writing for foreigners, calls, on all occasions, *the kingdom of God*.

19. And going forward a little, he saw James the son of Zebedee, and John his brother, both in a bark mending their nets.

20. And immediately he called them : and they leaving their father Zebedee in the bark with his hired servants, went after him.

21. And they proceeded to Capharnaum ; and on the sabbath he went directly to the synagogue, and taught.

22. And they were astonished at his manner of teaching : for he taught them as one having authority, and not as the scribes.

23. Now there was in their synagogue a man possessed with an unclean spirit, and he called out thus :

24. " What hast thou to do with us, Jesus of Nazareth ? Art thou come for our destruction ? I know who thou art, the holy one of God."

25. And Jesus charged him strictly, saying, " Hold thy peace, and come out of the man ?"

26. And the unclean spirit, throwing him into convulsions, and crying with a loud voice, came out of him.

27. And all were amazed ; so as to inquire of each other, saying, " What meaneth this ? What new manner of teaching is this ? For he speaketh with authority to the unclean spirits, and they obey him."

28. And immediately his reputation spread through the whole country of Galilee.

29. And, as soon as they had left the synagogue, they entered the house of Simon and Andrew, with James and John.

30. But Simon's mother-in-law, lay sick of a fever : and immediately they tell him of her condition.

31. And going to her, he took her by the hand, and

raised her up ; and immediately the fever left her ; and she ministered to them.

32. But in the evening, after sunset, they brought to him all that were sick, and those that were possessed with fiends.

33. And the whole town was assembled at the door.

34. And he healed many sick of divers diseases, and cast out many fiends, and did not suffer them to speak, that they knew him.

35. And when the night was far spent, rising at a very early hour, he went out, and repaired to a solitary place, where he prayed.

36. And Simon with his companions followed him.

37. And having found him, they said to him, " All are seeking thee."

38. But he said to them, " Let us go into the neighbouring townships, that I may also announce there. For it was for that purpose that I came out."

39. And he announced in their synagogues throughout all Galilee, and cast out the fiends.

40. And a leper came to him, beseeching him, and bending the knee to him, and saying, " If thou wilt, thou canst make me clean."

41. And Jesus, having compassion on him, stretched out his hand, and touched him, saying, " I will it ; be thou clean."

42. And the moment in which he spake, the leprosy left him, and he was cleansed.

43. And he (Jesus) charged him strictly, and immediately put him out.

44. And said to him : " Take care thou tell no one ; but go thy way, shew thyself to the priest, and offer for

thy purification what Moses commanded, for a proof to them."

45. But he went away, and began to make it very public, and to spread the news, so that he (Jesus) could no longer go openly into the town, but stayed without in solitary places, where people came to him from all quarters.

CHAPTER II.

CURE OF THE PARALYTIC, CALL OF LEVI, DEFENCE OF THE DISCIPLES.

1. Now after some days he came again into Capernaum.

2. And it was reported that he was in the house : and they crowded there in such numbers, that not even the gateway could hold them : and he spake to them the word.

3. And they brought to him a paralytic, carried by four men :

4. And, finding that they could not come near to him on account of the crowd, they stripped the roof where he was, and making an opening, let down the couch on which the paralytic lay.

(v. 45.) The reader will observe that this chapter, with the exception of the history of the ejection of the unclean spirit, and two or three unimportant additions, is an abridgment of the third, fourth, and eighth chapters, of St. Matthew. The discourse on the mountain is entirely omitted.

(*Ibid.*) *Began*—*ἤρξατο*. This verb is superfluous. But the frequent use of it is another peculiarity in St. Mark's style.

(v. 4.) The houses were built generally of one story, sometimes of more, with a flat roof, enclosing an open quadrangular area round which ran a colonade or cloister. Strangers were generally received in the gateway or porch, which was furnished with seats for their accommodation ; but if the visitants were numerous, they

5. But Jesus, noticing their faith, said to the paralytic, "Son, thy sins are forgiven thee."

6. Now some of the scribes who were sitting there, reasoned thus in their hearts ;

7. "Why doth this man speak in this manner? He blasphemeth. Who, but God alone, can forgive sins?"

8. But Jesus, knowing in his own spirit that such was the reasoning in their hearts, said to them immediately : "Why do ye reason thus in your hearts ?

9. Which is the more easy, to say to the paralytic 'thy sins are forgiven,' or to say, 'Rise, take up thy couch and walk thy way.'

10. But to the end ye may know, that the son of man hath the power of forgiving sins upon earth," (he sayeth to the paralytic)

11. "I say to thee, rise, take up thy couch, and go to thy home."

12. And immediately he rose, and taking up his couch, went away in the presence of them all : so that all were in amazement, and glorified God, in these words, "Never did we see the like."

were admitted into the area. It was probably there, or in the cloister, that our Saviour was seated on this occasion. There would be little difficulty in carrying the sick man on to the roof, because to large houses was generally attached a smaller one, built over the gateway, or at the back, out of which house a door led on to the roof of the other. There are writers, who cannot conceive that strangers, even on an occasion like this, would break an opening through the roof of another person's house. But it does not appear that the aperture was made into the dwelling house. Probably it was only a part of the roof of the cloister that they removed ; perhaps only of the parapet-wall or balustrade on the roof next to the area, that they might lower the paralytic to the place where Jesus sat. This circumstance is added by St. Mark to the narrative of St. Matthew, *c. ix. v. 1.*

13. And he went out again towards the sea, and the whole multitude resorted to him, and he taught them.

14. And, as he passed along, he saw Levi, the son of Alphæus, sitting at the toll-office, and said to him, "Follow thou me." And he rose and followed him.

15. Now it happened that, while he lay at table in his house, many tax-gatherers and sinners took their places with Jesus and his disciples; for there were many that followed him.

16. And the scribes and pharisees seeing that he ate with the tax-gatherers and sinners, said to his disciples, "Why doth your master eat and drink with tax-gatherers and sinners?"

17. And Jesus hearing, said to them; "The healthy need not the physician, but the sick. I came not to call righteous men, but sinners."

18. Now the disciples of John and the pharisees were accustomed to fast: and they come and say to him: "Why do the disciples of John and of the pharisees fast, and thy disciples do not?"

19. And Jesus said to them: "Can the companions of the bridegroom fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they may not fast.

20. But the days will come, when the bridegroom will be taken from them. Then in those days will they fast.

21. No one seweth a piece of unfulled cloth to an old garment; otherwise the new patch teareth from the old, and a worse rent is made.

22. And no one putteth new wine into old skins, otherwise the wine will burst the skins, and will run out, and the skins will become useless: but new wine must be put into new skins."

23. Again it happened, that, as the Lord was walking through the corn fields on the sabbath, his disciples began to pluck the ears, as they passed along.

24. And the pharisees said to him, "Lo! why do thy disciples on the sabbath that which is not lawful?"

25. But he said to them, "Have ye never read what David did when he was in want, and he and his companions were hungry?"

26. How he entered into the house of God, under Abiathar the high priest, and ate the loaves of the presence, which it was not lawful for any but the priests to eat, and even gave to his companions."—1 *Kings* xxi. 4; *Lev.* xxiv. 9.

27. And he said to them, "The sabbath was made for man, and not man for the sabbath.

28. Therefore the son of man is Lord even of the sabbath."

CHAPTER III.

MIRACULOUS CURES, CALLING OF THE APOSTLES, BLASPHEMY AGAINST THE HOLY GHOST.

1. Again he entered the synagogue, and a man was there with a withered hand.

(v. 23.) *The Lord.* From this expression it appears that when this evangelist wrote, it was already the custom to call Jesus *the Lord*. He is so called also by the angel in St. Matthew, xxviii. 6.

(v. 26.) *Under Abiathar.* In the Old Testament we read Achimelech. How then came the evangelist to write Abiathar? We are ignorant. If it be not a false reading, there can be no doubt that he was justified in the use of that name; for he could not be unacquainted with a fact, which must have been familiar to every Jew.

(v. 1.) This and the preceding chapter are abridgments of the

2. And they watched him, whether he would heal him on the sabbath day, for the purpose of accusing him.

3. And he said to the man with the withered hand, "Stand up in the midst."

4. Then said he to them, "Is it lawful on the sabbath day, to do good, or to do evil, to save life or to destroy it?" But they held their peace.

5. And looking round on them angrily, and at the same time grieved at their blindness of heart, he said to the man, "Stretch out thy hand," and he stretched it out : and the hand was restored, (sound as the other).

6. And the pharisees going out, immediately took counsel against him with the Herodians, how they might destroy him.

7. But Jesus withdrew with his disciples towards the sea, and a great multitude followed him from Galilee and Judea,

8. And from Jerusalem and Idumea, and the bank of the Jordan ; and the inhabitants of Tyre and Sidon, a great multitude, hearing what great things he wrought, came unto him.

9. And he ordered his disciples to have a boat in waiting for him on account of the crowd, that they might not throng about him.

10. For he healed many, so that all who had ailments pressed towards him to touch him.

11. And the unclean spirits, when they saw him, fell

ninth, tenth, and twelfth of St. Matthew, with a few additional circumstances, which it is probable the evangelist learned from St. Peter.

(v. 5.) *Sound as the other.* These words are in the Greek, but not in the Latin.

(v. 6.) *Herodians.* See c. viii. v. 15, note.

down before him, and cried aloud, saying, "Thou art the son of God."

12. But he rebuked them severely, that they might not make him known.

13. And he went up on the mountain, and called to him those whom he willed, and they went to him.

14. And he appointed twelve, who might be with him, and might announce,

15. And might have power to heal diseases, and to cast out fiends.

16. Simon, to whom he assigned the surname of Cephas (Rock).

17. And James the son of Zebedee, and John the brother of James, to whom he gave the surname of Boanerges, that is, sons of thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19. And Judas the Iscariot, even he who betrayed him. Then they came into the house.

20. And the multitude came to them again, so that they could not so much as eat their meals.

21. And his kinsfolk hearing of it, came out to get hold of him, for they said, "He is out of himself."

22. And the scribes, who had come down from Jeru-

(v. 12.) *Make him known.* It is plain, from all the evangelists, that our Saviour did not announce himself, or suffer others to announce him to the people, as the son of God. He wished only to be taken by them for a teacher sent by God; thus sowing the seed, which was to bear fruit after his resurrection.

(v. 21.) Hence it would appear, that among the reports occasioned by the great resort to our Saviour, one was that his enthusiasm had affected his brain, and that in consequence his mother and brethren (v. 32) came from Nazareth, for the purpose of looking after him.

saalem, said : " He is possessed with Beelzebub, and it is through the prince of fiends that he casteth out fiends."

23. And calling them to him, he spake to them in parables, saying, " How can Satan cast out Satan ?

24. And, if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a family be divided against itself, that family cannot stand.

26. And if Satan rise up against himself, and be divided, he cannot stand, but is coming to an end.

27. No one can enter the house of the strong man, and plunder his goods, unless he first bind the strong man, and then plunder his house.

28. Verily I say to you that all manner of sins may be forgiven to the sons of men, and whatsoever blasphemies they may utter ;

29. But whosoever blasphemeth against the Holy Ghost, he will never have forgiveness, but will be subject to everlasting condemnation."

30. Because they said, " He is possessed with an unclean spirit."

31. Then came his mother and brethren, and standing without, sent in to call him.

32. And the people were sitting around him, and they said to him, " Behold, thy mother and brethren without are seeking thee."

33. But he answered, saying : " Who is my mother, or my brethren ?"

34. And looking around on those who sate about him, he said, " Behold my mother and my brethren.

35. For whosoever doth the will of my father, he is my brother, and sister, and mother."

CHAPTER IV.

PARABLE OF THE SOWER, AND OTHER PARABLES.

1. And he began a second time to teach near the sea : and so great a multitude gathered about him, that going into the bark, he sate (in it) on the sea, while all the multitude was on the shore near the sea.

2. And he taught them many things in parables : and he said, while he was teaching,

3. "Hearken—Behold the sower went out to sow.

4. And it came to pass as he sowed, that some (seed) fell by the way side, and the birds of heaven came, and ate it up.

5. And some fell on rocky ground, where it had not much earth ; and it sprouted quickly because it had not depth of soil.

6. But, after the sun rose, it was scorched, and, because it had no root, it withered away.

7. And some fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.

8. And some fell on good soil, and it produced fruit, growing and increasing, so as to yield this thirty, that sixty, and other some a hundred fold."

9. Then he said : "He that hath ears to hear, let him hear."

10. And when he was by himself, the twelve that attended on him, asked the meaning of the parable.

11. And he said to them : "To you it hath been given to know the secrets of 'the kingdom of God : ' but to those that are without, all things are presented in parables ;

12. So that looking they look, and do not see; and hearing, they hear, but do not understand: neither will they be converted, nor have their sins forgiven to them.”—*Is.* vi. 9.

13. And he said to them: “Do ye not understand this parable? How then will ye understand all parables?”

14. The sower is he that soweth the word.

15. They by the side of the way, where the word is sown, are those, who hear indeed, but Satan immediately cometh, and carrieth away the word, that had been sown in their hearts.

16. They likewise who receive the seed on rocky ground, are those that, when they hear the word, accept it with joy.

17. But, as it is without root in them, they endure but for a time; and then when persecution and tribulation on account of the word arise, they quickly fall.

18. Others receive the seed among thorns. They are those who hear the word,

19. But the cares of this life, the illusion of riches, and inordinate desires of other things, intrude and choke the word, till it becometh fruitless.

20. But they who receive the seed on good soil, are they that hear the word, and cherish it, and yield fruit some thirty, some sixty, and some a hundred fold.”

21. Moreover he said to them: “Is a lamp brought in to be put under a measure, or under a bed? Is it not that it may be put on a stand?”

(v. 12.) In this verse, as in the parallel passage in St. Matthew, (xiii. 14) I have rendered *ὅτι* and *μήποτε* as indicative, not of the intention of the preacher, but of the result of his preaching with most of his hearers. That he sought in reality to improve and convert, is plain from the verses 21-23, 33.

(v. 21.) The *lamp* is plainly our Saviour's doctrine in parables.

22. For there is nothing hidden, which shall not be made manifest ; nor hath it been concealed, but that it may be brought to light.

23. If a man have ears to hear, let him hear."

24. And he said to them : " Consider what ye hear, for according to the measure with which ye meet, shall it be measured and added unto you.

25. For whosoever hath, to him shall be given ; and whosoever hath not, from him what he hath shall be taken away."

26. Again he said : " The kingdom of God is as if a man cast seed upon the land,

27. And sleep by night, and rise by day, while the seed springeth up and groweth ; how, he knoweth not.

28. For the earth of itself produceth, first the blade, then the ear, and afterwards the full-formed grain in the ear.

29. But when it hath produced its fruit, immediately he putteth in the sickle, because it is time for the harvest."

30. Again he said : " To what shall we liken ' the kingdom of God,' or with what parable shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown, is smaller than all the other seeds (sown) on the land.

32. But after it is sown, it shooteth up, and becometh greater than any shrub, and pusheth out great branches, so that the birds of the air find shelter in its shade."

(c. 24, 25.) The meaning is, that a man's improvement in spiritual knowledge shall be proportionate to his own diligence.

33. And in many such parables did he speak the word to them, accordingly as they were able to understand.

34. But he never spake to them but in parables, all which he explained to his disciples apart.

35. And on that day, in the evening, he said to his disciples : " Let us cross over to the other side."

36. And dismissing the crowd, they took him as he was (sitting) in the bark ; and other boats accompanied him.

37. And there arose a great storm of wind, and the waves burst over the bark, so that it grew full.

38. But he was asleep on a pillow at the stern. And they awake him, and say to him : " Master, carest thou not that we perish ?"

39. And rising, he rebuked the wind, and addressed the sea : " Silence, be quiet." And the wind died away, and there came a great calm.

40. And he said to them : " Why are ye so timid? how is it that ye have no confidence?" And they were fearfully afraid, and said to one another : " What manner of man is this, for both the wind and the sea obey him?"

CHAPTER V.

SEVERAL MIRACLES.

1. And they crossed the sea, into the country of the Gerasenes.

(v. 29.) This parable is an allegory, illustrative of our Saviour's conduct with respect to his teaching among the Jews. He sowed the seed in person, and then withdrew, to wait for the harvest, which was to be reaped by his apostles after his ascension into heaven.

(v. 33.) He accommodated his lessons to the capacity of his hearers.

2. And the moment he came out of the bark, he was met by a man from the tombs, possessed with an unclean spirit,

3. Who had his dwelling among the tombs, and whom no one could bind even with chains.

4. For having been often bound with fetters and chains, he had burst the chains, and broken in pieces the fetters, and no one could master him.

5. And he was continually, both night and day, among the hills and the tombs, howling, and tearing himself with stones.

6. And seeing Jesus from afar, he ran, and worshipped him.

7. And crying out with a loud voice, he said : " What hast thou to do with me, Jesus, son of the most high God ? I conjure thee by God, do not torment me."

8. For he was saying to him : " Depart out of the man, thou unclean spirit."

9. And he asked him, " What is thy name ?" And he replied : " My name is legion ; for we are many."

10. And he begged of him earnestly not to drive them out of the country.

11. Now there was a great herd of swine feeding about the mountain.

12. And the spirits begged of him, saying : " Send us to the swine, that we may enter into them."

13. And Jesus consented immediately. And the unclean spirits going out, entered into the swine, and

(v. 1.) The three miracles which fill up this chapter, are briefly related by St. Matthew, *c.* viii. *v.* ix. How comes it that St. Mark, who so often abridges the narrative of that evangelist, in these and some other instances, adds to it ? Probably to preserve the memory of the additional circumstances, the knowledge of which he had derived from his master, St. Peter.

the herd (they were about two thousand) rushed down the precipice into the sea, and were drowned in the sea.

14. But the swineherds fled, and told it in the town and the country. And men came out to see what had happened.

15. And they come to Jesus; and they behold the demoniac sitting down, and in his clothes, and of sound mind; and they were afraid.

16. And the spectators told them what had been done to the demoniac, and about the swine.

17. And they began to beg of him to leave their country.

18. And as he entered the bark, the demoniac asked leave to remain with him.

19. But Jesus did not suffer it, but said to him: "Go to thy house, to thine own; and tell them what great things the Lord hath done for thee, and how he hath had pity on thee."

20. And he went his way, and began to announce in Decapolis what great things Jesus had done for him; and all were amazed.

21. Now when Jesus had crossed back again in the bark to the opposite shore, a great multitude gathered about him. And he was near the sea,

22. When behold one of the chiefs of the synagogue, by name Jairus, cometh, and, seeing him, falleth at his feet,

(v. 18.) It should be observed, that where St. Mark speaks only of one demoniac healed on this occasion, St. Matthew (viii. 28) speaks of two. We may account for the discrepancy, by supposing that there was nothing peculiar in the case of one of the demoniacs, and that therefore St. Mark confines his narrative to the other.

23. And earnestly beggeth of him, sayeth : “ My little girl is at her last gasp ; come, put thy hand on her for her recovery, and she will live.”

24. And he went with him ; and a great multitude followed him, and they thronged about him.

25. And a certain woman, who had been afflicted for twelve years with an issue of blood,

26. Who had suffered much under many physicians, and had spent all her property, but instead of receiving relief, had rather grown worse,

27. Hearing of Jesus, came behind him in the crowd, and touched his cloak.

28. For she said : “ If I touch only his clothes, I shall be healed.”

29. And immediately the source of her blood was dried up, and she felt in her body that she was healed from that scourge.

30. And immediately Jesus, aware in his own mind that virtue had gone out of him, turning to the crowd, said : “ Who touched my clothes ?”

31. And his disciples said to them : “ Thou seest the pressure of the crowd upon thee, and dost thou ask, ‘ who touched me ’ ?”

32. And he looked around to discover her who had done it.

33. And the woman, fearing, trembling, and conscious of what had happened to her, came, and fell down before him, and told him the whole truth.

34. And he said to her : “ Daughter, thy faith hath healed thee ; go in peace, and be thou quit of thy scourge.”

35. While he was yet speaking, there came messengers from the house of the chief of the synagogue, saying :

“Thy daughter is dead: why dost thou continue to trouble the master?”

36. But Jesus as soon as he heard what was said, sayeth to the chief of the synagogue, “Fear not: only have confidence.”

37. And he suffered no one to follow with him but Peter, and James, and John the brother of James.

38. And they come to the house of the chief of the synagogue: and he seeth the uproar, and the people wailing and uttering their laments.

39. And entering he sayeth to them, “Why make ye this cry and wail? The child is not dead but sleepeth.”

40. But they jeered at him. He, however, having made all go out, taketh with him the father of the child and the mother, and his companions, and entereth the room where the child lay.

41. And taking hold of the child's hand, he sayeth to her, “*Talitha cumi*,” words that signify, “Girl, I say to thee, arise.”

42. And immediately the girl arose, and walked about, for she was twelve years old. And they were out of themselves with astonishment.

43. But he having strictly charged them to let no one know, bade them to give her to eat.

CHAPTER VI.

JESUS IN HIS OWN COUNTRY, THE DEATH OF THE BAPTIST, MULTIPLICATION OF LOAVES, AND OTHER MIRACLES.

1. Now, leaving that place, he went to his own country, and his disciples followed him.

(v. 41.) *Talitha cumi*. It has already been observed, that this evangelist, writing at Rome, is always careful to explain the meaning of the Hebrew words which he employs.

2. And on the sabbath he began to teach in the synagogue. And many of the hearers wondered at his teaching, and said :—"How cometh he by all this? And what manner of wisdom is this which hath been given to him; and these mighty works which are wrought by his hands?"

3. Is he not the carpenter, the son of Mary, the brother of James, and Joseph, and Judas and Simon? Are not his sisters also here among us?" Thus he was a stumbling-block to them.

4. And Jesus said to them: "It is only in his own country, at his own home, and among his kindred, that a prophet is treated without respect."

5. And he could do no mighty work there, besides the cure of a few sick persons, by the imposition of his hands.

6. And he marvelled at their unbelief, and made a circuit through the surrounding villages to teach.

7. Then he called to him the twelve, and began to send them two and two; and gave them power over unclean spirits.

8. And he commanded them to take nothing with them on the road but a staff only; not a scrip, nor provisions, nor money in the girdle;

9. But to be shod with sandals, and to have but one coat

10. And he said to them, "Wheresoever ye shall enter into a family, abide therein, till ye depart from the place.

11. "And whosoever do not receive you, nor hearken to you, going thence, shake off the dust from your feet, for testimony to them."

12. And they, going forth, announced, that men should repent.

13. And they cast out many fiends, and anointed with oil, and healed many sick persons.

14. Now, for his name was become public, Herod the king heard of it, and said, "John the baptist is risen from the dead, and therefore mighty works are wrought by him."

15. But some said, "He is Elias," others said, "He is a prophet like to one of 'the prophets'."

16. But Herod, when he heard of him, said, "This man is the very John whom I beheaded: he is risen from the dead."

17. For Herod himself had sent and apprehended John and kept him bound in prison on account of Herodias his brother Philip's wife, because he had married her.

18. For John said to Herod, "It is not lawful for thee to have thy brother's wife."—*Lev. xviii. 16. ; xx. 21.*

19. Now Herodias felt a spite against him, and wished to put him to death, but could not.

20. Because Herod revered John, knowing him to be a righteous and holy man, and kept him carefully, and did many things at his suggestion, and heard him with pleasure.

21. But, when a convenient opportunity arrived, Herod on his birthday, made a feast for his great men, and captains, and the principal estates of Galilee.

22. And the daughter of Herodias herself came in, and danced, and pleased both Herod and his guests, so that the king said to the damsel, "Ask me whatsoever thou wilt have, and I will give it thee."

23. And he sware to her: "Whatsoever thou shalt ask, I will give it thee, though it be the half of my kingdom."

24. Now she going out, said to her mother, "What shall I ask?" But she replied, "The head of John the baptist."

25. And immediately, entering with speed to the king,

she asked in these words: "I would that you give me without delay the head of John the Baptist in a charger."

26. And the king was struck with sorrow; but on account of his oath, and of those that lay at table with him, he would not disappoint her.

27. But immediately he ordered a soldier of the guard to go, and bring back his head in a charger.

28. And he beheaded him in prison, and brought his head in a charger. And he gave it to the girl, and the girl gave it to her mother.

29. And when his disciples heard of it, they came, and carried away his body, and laid it in a tomb.

30. Now the Apostles came together to Jesus, and told him all that they had done, and all that they had taught.

31. And he said to them, "Come aside into a desert place, and rest a while." For the comers and goers were many; and they had not even leisure to take their meals.

32. And they sailed away in a bark for a desert place by themselves.

33. And the people saw them depart: and many knew the place: and they ran there on foot out of all the towns and villages, and got there before them.

34. And when Jesus left the bark, he saw a great multitude; and he had compassion on them, because they were like sheep without a shepherd; and he began to instruct them on many matters.

35. And when it was late in the day, his disciples accosted him, saying: "This is a desert place and it is now late.

36. Dismiss them, that they may go to the farms and villages round about, and buy food to eat."

37. But he made answer: "Give them to eat yourselves." And they said to him: "Are we then to go and

buy two hundred pennyworth of bread to give them to eat?"

38. But he said: "How many loaves have ye? Go and look." And having looked, they said, "Five, and two fishes."

39. And he commanded them to make all lie down in companies on the green sward.

40. And they lay down in parties, some of a hundred, and some of fifty.

41. And, when he had taken the five loaves and two fishes, looking up to heaven he blessed them, and brake the loaves, and gave them to his disciples to place before them; and the two fishes he distributed among them all.

42. And all did eat, and were satisfied.

43. And they took away twelve baskets full of the fragments, and of (the remains of) the fishes.

44. But the number of those who ate, was about five thousand men.

45. And immediately he forced his disciples to embark, that they might cross to Bethsaida, before him, while he dismissed the multitude.

46. And having dismissed them, he went up the mountain to pray.

47. And when it was late, the bark was in the midst of the sea, and he alone on land.

48. And he saw them toiling at the oars—for the wind was contrary to them—and about the fourth watch of the night, he came to them walking on the sea, and made as if he meant to pass by them.

(v. 48.) See note on St. Matthew, xiv. 15.

49. But they, seeing him walking upon the sea, took him for an apparition, and cried out.

50. For they all saw him, and were frightened. But immediately he spake to them, and said : " Be of good heart : it is I ; do not fear."

51. And he entered to them in the bark ; and the wind fell. And they were more amazed and astounded than ever.

52. For they did not think of the (wonder of the) loaves, because they were blind of heart.

53. And when they had crossed, they came to the land of Genesareth, and moored there.

54. And when they had disembarked, the people immediately knew him,

55. And running over all that country, they began to carry the sick upon couches to the place where they heard that he was.

56. And wheresoever he entered a village or a town or a district, they set the sick in the public places, and begged that they might touch but the tuft of his garment : and as many as did touch it, were healed.

CHAPTER VII.

TRADITIONS OF THE PHARISEES, MIRACLES.

1. Now there resorted to him the pharisees, and certain scribes who came from Jerusalem.

2. And when they saw some of his disciples eat their bread with unclean, that is, unwashed hands, they found fault.

(v. 2.) In this and the two next verses, the reader will observe the care of the evangelist to explain to the Roman Christians, for

3. For the pharisees and all the Jews eat not, unless they have washed their hands with the fist closed. Holding (in this) the tradition of the elders.

4. Nor, (when they return) from the market place, do they eat, unless they have dipped (them) in water. And many other things are there, which have been delivered to them to be observed, baptisms of cups, and pots, and brazen vessels, and beds.

5. And the pharisees and scribes asked him, "Why do thy disciples walk not according to the tradition of the elders, but eat their bread with unwashen hands?"

6. But he made this answer: "Well did Isaias prophesy of you, ye hypocrites, as it is written, *this people honoureth me with their lips, but their heart is far from me.*

7. *It is in vain that they worship me, teaching doctrines (which are) the precepts of men.*—Is. xxix. 15.

8. For ye leave the commandment of God, and hold the tradition of men, the baptisms of pots and cups: and many other like things do ye."

9. And he said to them: "Well do ye make void the command of God, that ye may observe your own tradition.

10. For Moses said; *honour thy father and thy mother, (Ex. x. 12.) and he that speaketh evil to father or mother; let him die the death.*—Ex. xx. 12.; xxi. 17.

whom he wrote, the peculiar phraseology and customs of the Jews. St. Matthew, in the parallel narrative, supposes all these things known to his readers.

(v. 3.) *Fist closed*—*πνγμῆ*—*crebro*. The Latin translator, unable to understand washing with the *fist*, seems, in despair, to have rendered *πνγμῆ* by *crebro*. It is probable that, as the legal uncleanness was contracted by the touch, and generally therefore with the inside of the hand, the Jews were taught to wash the inside of one with the clenched fist, and consequently with the outside of the other, which outside was not unclean. From the fourth verse it seems that, on occasion of their return from public meetings, they were taught to plunge the whole hand into water.

11. But ye say, 'whosoever shall say to his father or mother, of every *corban* (that is offering) given by me, the benefit be thine.'

12. Ye no longer suffer him to do aught for his father or his mother,

13. Making of none effect the command of God through the tradition which ye teach. And many other like things do ye."

14. And calling to him the multitude again, he said to them, "Hear me, all ye, and understand.

15. Nothing, which is without a man, can defile him by entering into him. But the things which issue from a man, are they that defile the man.

16. If any one have ears to hear, let him hear."

17. And, when he had withdrawn from the multitude into a house, his disciples asked the meaning of the parable.

18. And he said to them: "Are ye then so dull of understanding also? Do ye not see that no thing from without, if it enter a man, can defile him?

19. Because it proceedeth not to his heart, but into the belly, and passeth into the privy. This maketh clean all manner of food."

(v. 11.) See *Matt.* xv. 5.

(v. 19.) *This maketh clean.* There is something extremely awkward in the construction of this sentence: "that which entereth a man, passeth to the privy, rendering clean all manner of food"—καθαρίζον πάντα τὰ βρώματα—purgans omnes escas. It has been proposed to read, according to the Syriac version, καθαρίζοντα, as if it were the privy to which this effect is attributed; and Dr. Marsh has ingeniously suggested, that the τα at the end of the word might easily have been omitted by some copyist, because the three following words end with the same syllable. But this correction does not appear to me consistent with the rest of the discourse. The object of our blessed Lord is evidently to

20. But he said, "That which issueth from a man, that *defileth* the man.

21. For it is from within, from the hearts of men, that issue evil thoughts, adulteries, fornications, murders,

22. Thefts, insatiableness, maliciousness, deceit, lewdness, the envious eye, calumny, pride, folly :

23. All these evil things issue from within, and defile the man."

24. And leaving this place, he proceeded to the frontiers of Tyre and Sidon, and entered a house, wishing no one to know it. But he could not conceal himself.

25. For a woman, whose little daughter was possessed with an unclean spirit, hearing of him, came in, and threw herself at his feet.

26. The woman was a Greek, a native of Syrophenicia, and begged of him to cast the fiend out of her daughter.

27. But he said to her : " Let the children be satisfied first : for it is not meet to take the bread of the children, and cast it to the dogs."

28. But she said in reply ; " Yea, Lord, for the very dogs under the table eat of the crumbs of the children."

prepare his hearers for the abolition of the legal distinction between meats clean and unclean. He therefore teaches, that no moral defilement can arise from the nature of the food itself ; and proves it, not because it passeth to the sink, but because it *cannot reach the heart*—that is, according to the Hebrew idiom, the affections of the soul, the only real source of moral defilement. This, the not reaching to the heart, is that which καθαρίζει πάντα τὰ βρώματα, maketh clean all manner of food. The structure of the passage is undoubtedly irregular, but not more so than many others. See xiii. 34-36 ; xiv. 5 ; and above, vii. 11, 12.

(v. 27.) *Children.* That is, let me first announce my mission, and shew my miraculous power, to the Jews, and then to the Gentiles. The additional words, *it is not meet*, &c. appear to have been a proverb in general use.

(v. 28.) As if she had said, one crumb of the bread may be given ; one cure, out of numbers, may be wrought in favour of the Gentile.

29. And he said to her ; “ In reward of that answer, go : the fiend hath left thy daughter.”

30. And returning to her house, she found the fiend gone, and her daughter lying on the bed.

31. Again leaving the borders of Tyre, he went through Sidon, and the midst of Dicapolis, to the sea of Galilee.

32. And they bring to him a man who was both deaf and a stammerer, and beg of him to put his hand on him.

33. And taking him aside from the people, he put his fingers into his ears, and touched his tongue with spittle.

34. And looking up to heaven, he groaned, and said to him, “ Ephphetha,” that is, “ be opened.”

35. And immediately his ears were opened, and the ligament of his tongue was loosed, and he spake distinctly.

36. And he charged them to tell no one. But the more he charged them, the more did they publish it ;

37. And still the more did they marvel, saying, “ He hath done all things well. He hath made both the deaf to hear, and the dumb to speak.”

CHAPTER VIII.

SECOND MULTIPLICATION OF LOAVES : CONFESSION OF PETER.

1. In those days, when the multitude was very numerous, and without food to eat, Jesus called his disciples to him, and said ;

2. “ I have pity on the multitude ; for they have now been with me three days, and have nothing to eat,

(v. 32.) *A stammerer*—μογιῶλον—mutum. That the reading of the Greek text is preferable, will appear from v. 35.

3. And, if I dismiss them fasting to their homes, they will grow faint by the way ; for some of them come from afar."

4. But his disciples answered him : " Whence can one get bread to satisfy these men here in the desert ?"

5. And he asked them, " How many loaves have ye ?" But they said, " Seven."

6. And he ordered the multitude to lie down on the ground : and taking the seven loaves, and giving thanks, he brake them, and gave them to the disciples to distribute : and they distributed to the people.

7. And they had a few small fishes, which he blessed, and ordered to be distributed also.

8. And they did eat, and were satisfied : and they carried away the remains of the fragments, seven baskets full.

9. Now those who ate were about four thousand, and he dismissed them.

10. And immediately going into a bark with his disciples he came into the country of Dalmanutha.

11. And the pharisees, coming out, began to wrangle with him, requiring of him a sign from heaven, and making a trial of him.

12. But he, groaning in spirit, said ; " Why doth this race seek for a sign ? Verily I say to you, no sign shall be given to this race."

13. Having dismissed them, he went again on board, and was crossing the sea.

14. Now they had forgotten to provide bread, and had only one loaf with them in the bark.

15. And he charged them in these words : " Take care, and beware of the leaven of the pharisees, and of the leaven of Herod."

16. And they reasoned among themselves, saying, "(This is) because we have no bread."

17. Now Jesus knowing it, said to them : " Why reason ye about your not having bread ? Do ye not perceive nor understand ? Are ye still blind of heart ?

18. Have ye eyes, yet see not, ears yet hear not ? Do ye not remember ?

19. When I brake the five loaves among the five thousand people, how many baskets full of fragments did ye take away ?" They say : " Twelve."

20. " And when I brake the seven among the four thousand, how many baskets of fragments did ye take away ?" They say to him, " Seven."

21. And he said to them, " How then is it that ye do not understand ?"

22. Now he cometh to Bethsaida, and they bring to him a blind man, and beg that he will touch him.

23. And taking the hand of the blind man, he led him out of the village, and spat on his eyes, and laid his hands on him, and asked him if he saw anything.

24. And looking up, he said, " I see the men walking about, (but they look) like trees."

(v. 15.) *Of Herod.* If by the leaven of Herod, as by that of the pharisees, we are to understand false doctrine or irreligious discipline, it will follow that this Herod was not the prince of that name, but the founder of some sect among the Jews. We find his disciples mentioned both in Jerusalem and in Capharnaum. In the parallel passage in St. Matthew, (xvi. 6) we read the leaven of the Sadducees, instead of Herod. Was Herod then a distinguished master of that sect ?

25. Then he put his hands again upon his eyes, and caused him to look up, and he was restored to sight, and saw them all clearly at a distance.

26. And he sent him to his home, saying, "Go to thy home, and if thou enter the village, tell no one."

27. And Jesus with his disciples proceeded thence towards the villages of Cesarea Philippi, and in the way he questioned his disciples in these words, "Who do men say that I am?"

28. But they made answer, "John the baptist, and some Elias, but others one of the prophets."

29. Then he said to them, "But ye, who dô ye say that I am?" And Peter made answer, "Thou art the Messiah."

30. Then he charged them to tell no one concerning him.

31. And he began to teach them, that it behoved the son of man to suffer many torments, and to be rejected by the elders, and the high priests, and the scribes, and to be put to death, and to rise again after three days.

32. And he spake the word very plainly : and Peter taking him aside, began to chide him.

33. But he turning and looking at his disciples, rebuked him, saying, "Go behind me, Satan, for thy thoughts are not on the things of God but on those of men."

34. Then calling to him the people with his disciples, he said to them, "If any man will come after me, let him renounce himself, and take up his cross, and follow me.

35. For he, who shall seek to save his life, will lose it ;

(v. 25, 26.) It is plain that the copy from which the author of the Latin version translated, had a very different reading from the present Greek text.

and he who shall lose his life for the sake of me, and of 'the good tidings,' will save it.

36. For what profit will a man have, if he gain the whole world, and yet forfeit his life?

37. Or what shall a man give in exchange for his soul?

38. For he who shall be ashamed of me and of my words in this adulterous and sinful race, the son of man will also be ashamed of him, when he shall come in the glory of his father with the holy angels."

39. And he said to them: "Verily I say to you, of those that stand here, there are some who shall not taste of death, till they see the 'kingdom of God' coming in its might."

CHAPTER IX.

THE TRANSFIGURATION: PREDICTION OF OUR SAVIOUR'S DEATH: MORAL PRECEPTS.

1. Now six days afterwards, Jesus taketh Peter, and James and John, and leadeth them up a high mountain apart by themselves; where he was transfigured before them.

2. And his garments became dazzling, exceedingly white as snow, of a whiteness, such as no fuller upon earth can produce.

3. And there appeared to them Elias with Moses, who were in conversation with Jesus.

4. And Peter addressing him, said: "Rabbi, it is good

for us to be here : and let us make three huts, one for thee, one for Moses, and one for Elias."

5. For he knew not what he said ; they were so much afraid.

6. And a cloud overshadowed them ; and a voice came from the cloud saying ; " This is my son, my beloved, hear ye him."

7. And immediately looking round, they saw no one but Jesus in their company.

8. And, as they came down from the mountain, Jesus forbade them to tell what they had seen, to any one, until the son of man were risen from the dead.

9. And they kept these words to themselves, asking of one another what was meant by *rising from the dead* ?

10. And they put to him this question, " Why then do the scribes and pharisees say, that Elias must come first?"

11. And he answered, " Elias, indeed, cometh and putteth all things in order.

12. Nay, I say to you that Elias hath come already, and they have done to him whatsoever they pleased ;

(v. 11.) *All things.* These words, in the original, are followed by a passage which has long tormented translators and expositors : *And how it hath been written of the son of man, that he hath many things to suffer, and to be set at nought* ; a passage which, in its present place, cannot be made to harmonize with the context. I have therefore ventured to transpose it, as a mistake of some copyist, from the end of this verse to the end of the next. If the reader compare the answer of our Saviour here with the corresponding answer in St. Matthew, (xvii. 12) he will see reason to believe that our evangelist had the text of St. Matthew lying before him. Now in that text, nothing similar to this passage occurs in the answer regarding the baptist, but something very similar is *added* afterwards ; that is, *so also is the son of man about to suffer from them.* And this addition appears to have been made, on account of the enquiry of the apostles respecting his rising from the dead. Hence it seems to me, that originally this passage occupied the corresponding place in St. Mark. In St. Matthew, for καὶ πῶς, we read οὕτω καὶ.

13. As hath been written of him, so also hath it been written of the son of man, that he hath to suffer many things and to be set at nought."

14. Then, as he went, towards his disciples, he saw a great multitude about them, and the scribes wrangling with them.

15. And immediately as the people saw him, they were struck with amazement, and ran and saluted him.

16. And he asked the scribes, "What are ye wrangling about with them?"

17. And one of the people made answer; "Master, I have brought my son to thee, who is possessed with a dumb spirit.

18. And, wheresoever he seizeth him, he dasheth him down; where he foameth and grindeth his teeth, and wasteth away: and I told (the case) to thy disciples that they might cast him out, but they could not."

19. And he answered, "O unbelieving race, how long shall I be among you? How long shall I bear with you? Bring him to me."

20. And they brought him. And immediately as he fixed his eyes on him, the spirit threw him into convulsions; and falling, he rolled, and foamed on the ground.

21. And he asked his father, "How long is it since this happened to him?" And he answered, "From his childhood.

22. And he hath often thrown him both into the fire and the water to destroy him. But if thou canst, do have pity on us, and assist us."

23. But Jesus said to him: "If thou canst believe; all things are possible in favour of him who believeth."

24. And immediately the father of the boy exclaimed with tears; "I believe, Lord; aid thou my want of belief."

25. Then Jesus, seeing that the people were running towards him, rebuked the unclean spirit, in these words ; "Thou dumb and deaf spirit, it is I who command thee ; leave him, and never more come into him."

26. And the spirit cried aloud, and threw him into strong convulsions, and he appeared as one dead, so that many said, "He is dead."

27. But Jesus, taking hold of his hand, raised him, and he stood up.

28. And when he had entered the house, his disciples asked him apart, "On what account was it that we could not cast him out?"

29. And he said to them, "This kind will not go out but for prayer and fasting."

30. And going thence they traversed Galilee, but he did not wish it to be known by any one ;

31. Because he was teaching his disciples, saying to them, "The son of man is about to be delivered into the hands of men, and they will put him to death, and, after his death, he will rise again on the third day."

32. But they did not understand his words, and were afraid to ask him questions.

33. And he entered Capharnaum : and being in the house, he asked them, "What were ye debating among yourselves in the way?"

34. But they were silent. For in the way they had debated, among themselves, who was the greater.

35. And, sitting down, he called the twelve, and said to them, "If any one wish to be the first, he must be the last of all, and the serving man of all."

36. And, taking a little child, he placed him in the midst of them, and holding him in his arms, he said to them,

37. "Whosoever receiveth but one such little child in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him who sent me."

38. But John accosting him, said: "We saw some one casting out devils in thy name, who doth not follow us, and we hindered him."

39. And he said; "Hinder him not. For there is no one that worketh mighty works in my name, who will readily speak evil of me.

40. For he, that is not against you, is for you.

41. Whosoever shall give unto you to drink a cup of water in my name, because you are Messiah's, (disciples) verily I say to you that he shall not lose his reward.

42. And whosoever shall be the cause of sin to one of these little ones, who believe in me, it were better for him that a mill stone were hung round his neck, and he were cast into the sea.

43. And if thy hand be to thee the cause of sin, cut it off: it is better for thee to enter maimed into life, than with both thy hands to go into Gehenna, into the unquenchable fire.

44. Where their worm dieth not, and their fire is never quenched.—*Is.* lxvi. 24.

45. And if thy foot be to thee the cause of sin, cut it off: it is better for thee to enter lame into life, than with both thy feet to go into Gehenna, into the unquenchable fire.

46. Where their worm dieth not, and their fire is never quenched.

47. And if thine eye be to thee the cause of sin, cast it from thee: it is better for thee to enter with one eye into life, than with both eyes to be cast into the Gehenna of fire.

48. Where their worm dieth not, and their fire is never quenched.

49. For with fire shall every one (of them) be seasoned, as every victim is seasoned with salt.—*Lev. ii. 13.*

50. Salt is good. But if salt lose its savour, with what shall it be seasoned? Preserve salt in yourselves, and peace among one another.

CHAPTER X.

THE BOND OF MATRIMONY: REWARD OF CHRIST'S FOLLOWERS: SONS OF ZEBEDEE: CURE OF THE BLIND MAN.

1. And leaving this place, he proceeded to the borders of Judea, upon the Jordan, and again the people crowded to him, and again he taught them, as he was wont.

2. And the pharisees came, and asked him, if it be lawful for a man to put away his wife. This was for the purpose of trying him.

3. But he said in return, "What did Moses command you?"

4. They replied; "Moses permitted us to write a bill of divorce, and to put her away."—*Deut. xxiv. 1.*

5. But Jesus answered; "It was on account of your perverseness that Moses wrote this precept.

6. But from the beginning of the creation, God made them a male and a female.

7. *For this cause shall a man leave his father and mother, and hold to his wife,*

8. *And the two shall become one flesh.*—*Gen. ii. 24.* Wherefore they are no longer two, but one flesh.

9. What then God hath joined together, let not man put asunder."

(v. 50.) If you fail, that should teach others, then who will teach you?

10. And in the house his disciples asked him again respecting the same matter ;

11. And he said to them : “ Whosoever shall put away his wife, and marry another, committeth adultery upon her.

12 And, if the wife put away her husband, and marry another, she committeth adultery.”

13. And they brought little children to him, that he might touch them : but his disciples found fault with those who brought them.

14. Now Jesus seeing it, was displeased, and said to them : “ Suffer the children to come to me, and hinder them not : for it is of such that is ‘ the kingdom of God.’

15. Verily I say to you, he that doth not receive ‘ the kingdom of God’ like a little child, will never enter into it.”

16. And taking them in his arms, and placing his hands upon them, he gave them his blessing.

17. And, as he went out into the road, a certain person, running towards him, and bending the knee, asked him, “ Good master, what shall I do to inherit everlasting life?”

(v. 11.) *Upon her*—ἐπ’ αὐτήν—super eam. ‘That is, on the second, because he was still the husband of the first. This is equivalent to a revocation of the permission of polygamy. It should be observed, that St. Mark here corrects the narrative of St. Matthew. From the latter, the reader might incautiously take this passage for part of the answer to the pharisees, whereas it was an answer given to a question put privately by the apostles.

(v. 12.) *If the wife.* By the law of Moses, the husband was permitted to give a bill of divorce to the wife ; but no permission was granted to the wife, to do the same to the husband. We learn, however, from Josephus, that this had been lately introduced by Salome, the sister of Herod the Great, who had been imitated by Herodias and others. *Ant.* xv. 7 ; xviii. 5.

18. But Jesus said to him, "Why dost thou call me good? None is good but one, (that is) God.

19. Thou knowest the commandments; thou shalt not commit adultery, thou shalt not commit murder, thou shalt not commit theft, thou shalt not bear false testimony, thou shalt do no injury, honour thy father and mother."

20. But he made answer to him; "Master, all these things I have kept from my childhood."

21. And Jesus looking on him with kindness, said to him; "One thing is wanting to thee: go, sell whatsoever thou hast, and give it to the poor; and thou wilt have treasure in heaven. Then come, take up the cross, and follow me."

22. But he being grieved at these words, went away in sorrow: for he was one who had much property.

23. And Jesus looking round, said to his disciples, "How difficult it is for men with money to enter 'the kingdom of God?'"

24. The disciples were surprised at these words. But Jesus again took occasion to say, "Children, how difficult it is for those, who put their trust in money, to enter into the 'kingdom of God?'"

25. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into 'the kingdom of God.'"

(v. 18.) We know not what the original epithet was, which has been translated ἀγαθὴ, good. That it was one which could be applied with propriety to God only, appears from our Saviour's answer. Hence it ought not to have been given to Jesus by one who considered him as a mere man, though commissioned by God.

(v. 21.) The reader will recollect that this total renunciation of property, was the condition under which the Hebrew converts were to be admitted into the Christian Church, and which now drew from our Saviour the remark, how difficult it was for a rich man among the Jews to enter that Church.

26. But they wondered still more, saying among themselves, "Who then can be saved?"

27. And Jesus looking on them, said; "With man this is impossible, but not with God. With God all things are possible."

28. Then Peter began to say to him: "Behold, *we* have forsaken all things, and have followed thee."

29. Jesus answered: "Verily I say to you, there is no one who hath forsaken home, or brothers, or sisters, or father, or mother, or wife, or children, or lands for my sake, and for the sake of 'the good tidings,'

30. That will not receive now, at this time a hundred fold, homes, and brothers and sisters, and mothers, and children, and lands, together with persecutions, and in the world to come life everlasting.

31. But many that are first shall be last, and many that are last, shall be first."

32. Now they were on the road going up to Jerusalem: and Jesus went before them; and they were amazed (at

(v. 28.) *We*, in opposition to the young man who could not make up his mind to do as much.

(v. 29.) *Wife*. This word is not in the Latin but it is in the Greek text, and in the parallel passage in St. Matthew, xix. 29.

(v. 30.) *Together with persecutions*—μετὰ διωγμῶν—cum persecutionibus. If this be the true reading, it was probably added to point out to them that they were not to build on this promise a hope of living free from persecution. But after all the conjectures and emendations of critics, I am inclined to think that the words have been introduced here by some mistake.

(v. 30.) This verse is prophetic, and its fulfilment, almost to the letter, in regard of the first professors of the Gospel in Jerusalem, where a community of property was established, and all had one mind, and all treated each other as if they were united by the strongest ties of consanguinity, proves that in the preceding verses our Saviour alluded to the original Church of the Hebrew Christians.

it) and followed him with fear. But he, taking to himself the twelve, began again to tell them of the things about to befall him.

33. "Behold," said he, "we are going up to Jerusalem; and the son of man will be delivered to the high priests, and scribes, and elders, who will condemn him to death, and deliver him to the Gentiles.

34. And they will mock him, and spit upon him, and scourge him, and put him to death; and he will rise again on the third day.

35. Now James and John, the sons of Zebedee, accosted him, saying, "Master, it is our wish that thou grant to us, whatsoever we may ask."

36. But he said to them, "What is it that ye wish me to grant to you?"

37. And they said, "Grant that we may sit, one on thy right hand, and one on thy left, in thy glory."

38. But Jesus said to them, "Ye know not what ye ask: can ye drink of the cup of which I drink, and undergo the baptism which I undergo?"

39. They said to him, "We can." He said to them; "Ye shall, indeed, drink of the cup, of which I drink, and undergo the baptism, which I undergo;

40. But to sit on my right hand, and on my left, it is not my office to give to you, but to those for whom it hath been prepared."

41. And the ten hearing this, began to feel resentment against James and John.

42. But Jesus calling them to him, said; "Ye know that the rulers of the nations lord it over them, and their great men govern them with rigour.

43. It shall not be so with you. But whosoever would become great among you, he must be your serving man,

44. And he who would be the first among you, he must be your slave.

45. For the son of man came, not to be served, but to serve, and to give his life a ransom for many."

46. Then they came to Jericho. And as he left Jericho with his disciples and a great multitude, Bartimæus the son of Timæus, the blind man, sate begging by the way side.

47. And when he heard that it was Jesus of Nazareth, he began to cry out and to say, "Jesus son of David have pity upon me."

48. And many rebuked him, that he might hold his peace; but he cried out much more, "Son of David, have pity upon me."

49. And Jesus stopped, and ordered him to be called: and they called the blind man, saying: "Be of good heart; rise; he calleth thee."

50. And he, throwing aside his cloak, started up, and came to Jesus.

51. And Jesus said to him in answer; "What wouldst thou that I do for thee?"

52. But the blind man, said, "Rabboni, that I may see."

53. And Jesus said to him, "Go, thy faith hath healed thee." And instantly he recovered his sight, and followed him along the road.

CHAPTER XI.

ENTRY OF JESUS INTO JERUSALEM.

1. And, as they approached Jerusalem, at Bethania, near to the mount of Olives, he sendeth two of his disciples;

2. And sayeth to them, "Go into the village which is over against you, and, as soon as ye enter, ye will find a colt tied, on which never man sate; loose and bring him.

3. And, if any man shall ask you, *what are ye about*, ye shall say, *the Lord hath need of him*, and he will immediately let him come hither."

4. And going they found the colt tied without, at a door in the meeting of two roads, and they loosed him.

5. And some of the standers-by said, "What do ye mean by loosing the colt?"

6. But they answered as Jesus had commanded them, and they let them go.

7. And they brought the colt to Jesus, and laid their cloaks upon him, and he sate upon him.

8. And many strewed their cloaks in the way; and others cut branches from the trees, and strewed them in the way.

9. And both those who went before, and those who followed, cried aloud, "Hosanna:

10. Blessed be he that cometh in the name of the Lord: blessed be the kingdom that cometh, (the kingdom) of our father David. Hosanna in the highest."

11. And he entered into Jerusalem and into the temple, and having viewed everything, as the hour was late, he departed with the twelve to Bethania.

12. And the next day, as they left Bethania, he felt hungry.

13. And seeing at a distance a fig-tree bearing leaves, he went (to it), if haply he might find fruit on it: and

(v. 13.) *It was not yet the time of new figs.* Why then did our Saviour look for fruit on the tree? Because the figs which do not ripen in autumn, will often hang on the tree during winter, and ripen early in the spring. It was such fruit that he sought.

when he came to it, he found nothing but leaves—for it was not yet the time of new figs.

14. Hence Jesus took occasion to say to it, "May never man eat fruit of thee hereafter!" And his disciples heard him.

15. And they came to Jerusalem; and Jesus, entering the temple, began to cast out the sellers and buyers in the temple, and overturned the tables of the money changers, and the stalls of those who sold doves.

16. And he would not suffer any one to carry a vessel through the temple.

17. And he taught them in these words; "Is it not written, *my house shall be called a house of prayer for all nations, but ye have made it a den of thieves.*"—*Is. lvi. 7. ; Jer. vii. 11.*

18. And the scribes and high priests heard him; and sought some means to destroy him. For they feared him; because all the people were in amazement at his manner of teaching.

19. And in the evening he departed out of the city.

20. And in the morning as they passed they saw the fig-tree withered from the root.

21. And Peter recollecting, said to him, "Rabbi, see the fig-tree which thou didst curse, is withered."

22. And Jesus made answer to them; "Have faith in God.

23. For verily I say to you, that if a man say to this mountain, *be thou lifted up and cast into the sea*, without any wavering in his heart, but with faith that what he sayeth will come to pass, that which he sayeth shall come to pass;

24. Therefore I say to you, whatsoever things ye ask for in prayer, be confident that ye will receive them, and they shall be yours.

25. And when ye stand up to pray, forgive, if ye have a complaint against another, that your father, who is in heaven, may also forgive you your trespasses.

26. But if ye forgive not, neither will your father, who is in heaven, forgive you your trespasses."

27. And they come again into Jerusalem: and, as he was walking in the temple, the high priests and the scribes and the elders come to him,

28. And say to him, "By what authority dost thou these things," and "Who gave thee the authority to do these things?"

29. But Jesus made this answer to them, "I have also one question to ask you. Answer me, and I will tell you by what authority I do these things.

30. The baptism given by John, was it from heaven or of men? Answer me.

31. And they reasoned with themselves thus, "If we say from heaven, he will say, why then did ye not believe him?

32. But if we say of men, we fear the people," for all held of John that he was really a prophet.

33. In answer therefore they say to Jesus, "We know not." And Jesus answered them, "Neither do I tell you, by what authority I do these things."

CHAPTER XII.

HIS DISCOURSES WITH HIS ENEMIES.

1. And he began to speak to them in parables, thus; "A man planted a vineyard, and surrounded it with a fence, and dug in it a wine vault, and built a tower, and farmed it out to husbandmen, and went abroad.

2. And at the proper time he sent a bondman to the husbandmen, to receive from the husbandmen of the produce of the vineyard.

3. But they seizing him, scourged him, and sent him away empty.

4. And again he sent another bondman to them, and him they smote on the head, and sent back shamefully treated.

5. And again he sent another, and him they put to death, and of many more some they scourged, and some they put to death.

6. Still having one son, a beloved son, he sent him to them the last, saying, "They will shew respect to my son."

7. But these husbandmen said one to another, "This is the heir; come, let us kill him, and the inheritance will be ours."

8. And they seized him, and put him to death, and cast him out of the vineyard.

9. What then will the lord of the vineyard do? He will come and will destroy the husbandmen, and will give the vineyard to others.

10. Have ye not read this scripture, *the stone which the builders rejected, the same is made the head of the corner.*

11. *It hath been made so of the Lord, and is a wonderful thing in our eyes.*"—Ps. cxvii. 22.

12. And they sought to apprehend him, but they feared the people, for they knew that he had spoken this parable concerning themselves. But, leaving him, they departed,

13. And sent to him some of the pharisees and Herodians, that they might ensnare him in discourse.

14. Now these came and said to him: "Master, we know that thou art without deceit, and carest not for any one: for thou dost not respect the person of man, but

teachest the way of God in truth. Is it lawful to pay taxes to Cæsar, or we may not pay them?"

15. But he, knowing their hypocrisy, said to them; "Why do ye make this trial of me? Bring me a denarius, that I may look at it."

16. And they brought one; when he said to them, "Whose image and inscription is this?" They said to him, "Cæsar's."

17. But Jesus answered them: "Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's." And they marvelled at him.

18. And the Sadducees come to him, who say that there is no resurrection, and questioned him thus:

19. "Moses made a law for us, that, if any man's brother die, and leave a widow but no child, his brother shall take the widow, and raise up issue to his brother. —*Deut. xxv. 3.*

20. Now there were seven brothers: and the first took a wife and died without issue.

21. And the second took her and died, and neither did he leave issue, and the third in like manner.

22. And the seven took her, but left no issue. Last of all the woman herself died.

23. At the resurrection, therefore, when they will rise again, whose wife will she be? for all seven had her to wife.

24. And Jesus made answer, "Is not this the cause of your error, because ye understand not the Scriptures, nor the power of God?"

25. For when they rise from the dead, they marry not, nor are given in marriage, but are as the angels, who are in heaven.

26. But with respect to the dead, that they do rise again, have ye not read in the book of Moses, how God

spake to him in the bush, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob.*—*Exod.* iii. 6.

27. He is not the God of the dead, but God of those that live. Ye are, therefore, in grievous error."

28. And one of the scribes, who heard them disputing, came up, and noticing that he had answered them well, asked him, "What is the first commandment of all?"

29. But Jesus answered him: "The first command-

(v. 27.) The Jews, in general, believed that the dead would return on some future day to life, their souls being united again to the same body; (2 *Mac.* vii. 9, et seq. xii. 43, 44; *John* xi. 24; *Acts* xxiii. 8; xxiv. 15) but among the Pharisees were some who confined this return to life to the just only, and gave to them, not the same bodies, but other bodies. See *Jos. Ant.* xviii. 1. Μεταβαλνεν δὲ εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην. *De Bel.* ii. 8. Ἐκ περιτροπῆς ἀνώνων ἀγνόως πάλιν ἀντενοκίζονται σώμασιν. *De Bel.* iii. 8. The Sadducees, on the contrary, rejected both opinions, maintaining that there would be no return to life at all: that death puts an end to the existence of man for ever. (v. 18; *Acts* xxiii. 6; *Jos. Ant.* xviii. 1; *de Bel.* ii. 8.) Now the English word *resurrection*, as we use it now, can apply only to the first of these opinions, whereas it is probable that the Hebrew word employed in this dispute between our Saviour and the Sadducees, and consequently its Greek representative ἀνάστασις, applied to both. Its obvious meaning would be, the *revival* or *return to life*. Admitting this, we should translate the question of the Sadducees (v. 23) in these words: *At the revival, when they will live again, whose wife will she be?* And our Saviour's answer thus: *When they live again, they marry not, &c. But with respect to the dead, that they do live again, have ye not read, &c. He is not the God of the dead, but of those that live.*

Whatever may be thought of the above, two things are plain: first, that the reasoning of our blessed Lord was perfectly satisfactory to the standers by. (*Matt.* xxii. 33, 34; *Mark* xii. 28; *Luke* xx. 39.) Secondly, that it is difficult to conceive how it could be so, if his chief object had been to prove the resurrection of the body from the grave. In that case, we must suppose that the narrative is imperfect, and that the reasoning of our Saviour was in refutation of some unknown argument brought forward by his opponents, but omitted by the evangelists.

ment of all is this : *Hear, O Israel, the lord is thy God, the Lord is one God.*

30. *And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.—Deut. vi. 4, 5.* That is the first commandment.

31. And like to it is the second : *Thou shalt love thy neighbour as thyself.—Lev. xix. 18.* A greater commandment than these there is not."

32. And the scribe said to him : "Truly, master, thou hast answered well, that God is one, and besides him there is none other.

33. And that to love him with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength, and to love one's neighbour as one's self, is more than all burnt offerings and sacrifices."

34. And Jesus seeing that he had answered wisely, said to him : "Thou art not far from the 'kingdom of God.'" And thenceforth no one dared to put questions to him.

35. And Jesus, as he was teaching in the Temple, took occasion to say ; "How do the scribes say that the Messiah is the son of David ?

36. For David himself, inspired of the Holy Ghost, sayeth, *The Lord said to my Lord, sit thou at my right hand, until I make thine enemies thy foot stool.—Ps. cix. i.*

37. Therefore David himself calleth him his Lord. How then is he his son?" Now the common people heard him with pleasure ;

38. And he said to them, in the course of his teaching, "Beware of the scribes, who like to walk about in robes, and to be saluted in the market-places,

39. And to have the first seats in the synagogues, and the highest places at entertainments ;

40. Men, who eat up the households of widows, under the pretence of long prayers. These shall receive a more plentiful punishment."

41. As Jesus was sitting opposite to the treasury, he observed how the people put money into the treasury. And many, who were rich, put in much :

42. But a poor widow came, and put in two mites, that is, one farthing.

43. And addressing his disciples, he said to them, " Verily I say to you, that this poor widow hath put into the treasury more than all the others.

44. For all they, gave out of that of which they had more than enough ; but she, out of her very want, hath given all that she had, the whole of her livelihood.

CHAPTER XIII.

THE DESTRUCTION OF THE TEMPLE FORETOLD.

1. Now as he was going out of the temple, one of his disciples said to him : " Master, look, what manner of stones ! what manner of buildings ! "

2. And Jesus said to him in answer : " Seest thou these great buildings ? There will not be left a stone upon a stone, that will not be disjointed."

3. And as he was sitting on the mount of Olives, over

(v. 44.) These contributions towards the expense of the building of the temple, were so great, through the zeal of the people, as almost to exceed belief. *Jos. de Bel. v. 5.* Pilate employed some of it to bring a stream of water to Jerusalem. The Jews deemed it a profanation, and a sedition was the consequence. *Ant. xviii. 3.*

against the temple, Peter, and James, and John, and Andrew, asked him apart :

4. " Tell us when these things will be, and what will be the sign when all these things are about to be accomplished."

5. And Jesus began to answer in this wise : " Take heed that no one deceive you.

6. For many will come in my name, saying, ' I am he,' and will deceive many.

7. And when ye shall hear of wars and rumours of wars, be not alarmed, for these things must be ; but the end is not yet.

8. For nation will rise up against nation, and kingdom against kingdom, and there will be earthquakes in sundry places, and famines. These things are the beginnings of the throes.

9. But look ye to yourselves. For they will deliver you up to the courts ; and ye will be scourged in the synagogues, and ye will be arraigned before governors and kings for my sake, as a testimony to them.

10. For it behoveth first that the good tidings be announced among all the nations.

11. And when they shall lead you forth to deliver you up, trouble not yourselves with thinking beforehand what ye shall speak, but speak that which shall be given to you at that moment, for it will not be you that will speak, but the Holy Ghost.

12. For the brother will give up to death his brother, and the father his child ; and the children will rise up against the parents, and will put them to death.

(v. 4.) *To be accomplished*—μέλλη πάντα ταῦτα συντελεῖσθαι. These words fully explain the συντέλεια τοῦ αἰῶνος in the parallel passage in St. Matthew, xxiv. 3. See the note there. For the explication of the following prophecy, see *Matt.* xxiv.

13. And ye will be hated of all men for my name's sake. But he that endureth to the end, he shall be saved."

14. "When, therefore, ye shall see the abomination of desolation standing where it ought not"—let him who readeth understand—"then let those in Judea flee to the mountains ;

15. And he that is on the house top, let him not come down into his house, nor go in to take anything out of his house ;

16. And he that is in the field, let him not turn back to take away his clothes.

17. And wo to the women who are with child, or who give suck in those days.

18. And pray that these things happen not during the winter.

19. For those will be days of distress, such as never was so great from the beginning of the creation, which God created, until now, and never will be.

20. And unless the Lord should cut short those days, no flesh would be saved : but for the sake of the chosen, whom he hath chosen, he hath cut short those days.

21. And then, if any man say to you, 'lo, here is the Messiah,' or 'lo, he is there,' believe him not.

22. For false Messiahs and false prophets will arise, and will shew forth signs and wonders, to draw astray, if it were possible, even the chosen ones.

23. Beware therefore : behold I have told you all beforehand.

(v. 14.) *Standing where it ought not.* This evangelist has substituted these words for *on the holy ground*, which were probably the real words of our Saviour, as they are given by St. Matthew.

24. Now in those days, after that distress, the sun will be darkened, and the moon will not give her light.

25. And the stars of heaven will fall from (their places), and the powers which are in the heavens, will be shaken.

26. And then it is that they will see the son of man coming in the clouds with great power and glory,

27. And then he will send his messengers, and will gather into one place his chosen ones, from the four winds, from the extremity of the earth to the extremity of the heavens.

28. Now from the fig-tree learn ye a parable. When its shoots are tender, and put forth leaves, ye know that summer is nigh.

29. So ye, when ye see all these things happening, know that, (the time) is nigh, at (your) doors.

30. Verily I say to you, that this generation will not have passed away, before all these things are done.

31. The heaven and the earth will pass away, but my words will not pass away.

32. But of that day or hour no one knoweth, neither the angels in heaven, nor the son, but the father.

33. Beware, watch, and pray: for ye know not when the time may be.

34. As a man about to travel, leaveth his family, and giveth to his slaves their powers, to each his proper work, and commandeth the porter to keep watch ;

35. Watch ye, for ye know not when the lord of the household may come, at even, or at midnight, or at the crowing of the cock, or in the morning—

36. Lest he come unexpectedly, and find you sleeping.

37. Now, what I say to you, I say to all ; watch."

CHAPTER XIV.

THE LAST SUPPER, AND APPREHENSION OF JESUS.

1. Now two days later was the feast of the passover, and of unleavened bread, and the chief priests and the scribes consulted by what contrivance they might get Jesus into their power, and put him to death.

2. They said however, "Not during the festival, lest there should be a riot of the people."

3. And, as he was in Bethania, in the house of Simon the leper, lying at table, there came a woman having a vial of balsam of spikenard of great value, and breaking the vial, she poured it upon his head.

4. But some were sorely provoked within themselves, and said, "What use is there in this waste of the balsam ?

5. This balsam might have been sold for more than three hundred pence, and have been given to the poor." And they murmured at her.

6. But Jesus said to them, "Leave her alone. Why are ye troublesome to her ? She hath done me good service.

7. Ye have the poor with you always, and ye can relieve them when ye will : but me ye have not always.

8. She hath done what she could. She hath beforehand embalmed my body for burial.

9. Verily I say to you, wheresoever these good tidings

(v. 1.) *Unleavened bread*—τὰ ἄζυμα. This solemnity lasted seven days, on the first of which the passover was sacrificed. *Exod.* xii. 6, 18, 20.

(v. 3.) See *Matt.* xxvi. 7. From the fact of the vessel being broken, that the balsam might be poured on his head, I should infer that it was of glass, and that the small end of the pear was broken off.

shall be preached in the whole world, there also what she hath done, will be told in memory of her."

10. Then Judas the Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11. And they were glad of the offer, and promised to give him money. He therefore sought an opportunity of betraying him.

12. Now on the first day of unleavened bread, when they sacrificed the passover, his disciples say to him, "Where wilt thou that we go to prepare for thee to eat the passover?"

13. And he commissioneth two of his disciples, saying to them, "Go ye into the city, and a man will meet you carrying a pitcher of water: follow ye him.

14. And wheresoever he may enter, say to the house-keeper, 'the master sayeth, where is the guest-room, in which I may eat the passover with my disciples.'

15. And he will shew you an upper room large and furnished. There make ready for us."

16. And his disciples went, and came into the city, and found (all things) as he had told them. And they made ready the passover.

17. Now in the evening he came with the twelve.

18. And while they were lying at table and eating, Jesus said, "Verily I say to you, that one of you will betray me, one who is eating with me."

(v. 15.) *Upper room furnished*—ἀνώγειον ἐσρωμένον—cœnaculum stratum. It is called ἀνώγειον, because it was raised higher than the floor of the court; and said to be ἐσρωμένον, because the couches were already covered with cloth or carpetting, for the accommodation of guests.

19. And they began to be grieved, and to say to him one by one, "Is it I? Is it I?"

20. And he said, "It is one of the twelve, who dippeth his hand with me in the dish.

21. The son of man indeed goeth, as hath been written concerning him: but wo to that man by whom the son of man is betrayed: well were it for that man if he had never been born."

22. And while they were eating, Jesus took bread, and blessed and brake it, and gave it to them, saying, "Take, eat, **THIS IS MY BODY.**"

23. Then taking the cup, and giving thanks, he gave it to them, and they all drank of it.

24. And he said to them, "**THIS IS MY BLOOD**, the (blood) of the new covenant, the (blood) shed for many.

25. Verily I say to you, that henceforth I shall not drink of the produce of the vine, till that day when I drink it new in 'the kingdom of God.'"

26. Now, after a hymn, they went to the mountain of Olives.

27. Then Jesus sayeth to them; "Ye will all find me a stumbling-block to you this night: for it is written, *I*

(v. 22.) *This is my body.* Dr. Horne, in his *Introduction to the Critical Study and Knowledge of the Sacred Scriptures*, informs us, that in the Syriac language, used by our Saviour on this occasion, there is no word which expresses to *signify*, *represent*, or *denote*; and that therefore, though he meant to say, *this represents my body*, he was obliged to say, *this is my body*, and the same of the wine. This discovery, though not directly original, was hailed with transport by a crowd of controvertists, and maintained its place in the work through several editions; but has recently disappeared, since Dr. Wiseman has shewn that the Syriac language possessed more than thirty words, by any one of which our Saviour might have said that the bread was a type or representation of his body, if such had been his meaning. *Wiseman, Horæ Syriacæ*, i. 10-60.

will smite the shepherd, and the sheep shall be scattered.
—*Zach.* viii. 7.

28. But after my rising again, I will go before you into Galilee."

29. Then Peter said : " Though all should find thee a stumbling-block, yet not I."

30. But Jesus said to him ; " Verily I say to thee, that this very day, during the present night, before the second crowing of the cock, thou wilt disown me thrice."

31. But he with greater vehemence declared : " Even if it follow that I must die with thee, never will I disown thee." And as much said they all.

32. And they come to the place, the name of which is Gethsemane, and he sayeth to his disciples, " Sit ye here, while I pray."

33. And he taketh Peter, and James, and John, with him, and he became appalled, and in sore distress.

34. And he said to them, " My soul is anguished even unto death : tarry here, and keep watch."

35. And going a little forward, he fell on the ground, and prayed that if it were possible, (the trial of) that hour might pass from him,

36. And he said ; " Abba, father, all things are possible to thee : remove this cup from me : but not what I will, but what thou."

37. Then he cometh, and findeth them asleep. And he sayeth to Peter, " Simon, dost thou sleep? Couldst thou not watch during one hour?

(v. 32.) *Appalled*—ἐκθαμβεῖσθαι.

(v. 33.) Why to keep watch? Against the expected arrival of Judas and the others to apprehend him.

(v. 37.) With propriety this is addressed to Peter, who, after his professions of being ready to die with him, did not even watch for his safety.

38. Watch ye and pray, that ye yield not to temptation. The spirit may be willing, but the flesh is weak."

39. And he went a second time and prayed, repeating the same words.

40. And on his return he found them again asleep, for their eyes were overpowered, and they knew not what answer to make to him.

41. And he came a third time, and said to them, "Sleep on now and take your rest—I have done—The hour is come. Behold the son of man is betrayed into the hands of sinners.

42. Arise, let us go; lo, the traitor is at hand."

43. And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great multitude, with swords and clubs, from the high priests, and scribes, and elders.

44. And he that betrayed him, had given them a sign, saying, "Whomsoever I shall kiss, he is the man. Lay hold of him, and lead him away cautiously."

45. And, when he came up, immediately he accosted him, saying, "Hail Rabbi," and kissed him.

46. And they laid their hands on him, and held him fast.

47. But one of the standers by drawing his sword, smote a bondman of the high priest, and cut off his ear.

(v. 41.) *Sleep on.* That is: "You may sleep now, for it is too late to watch. Lo, the traitor is here."

(v. 44.) The treason of Judas consisted in this, that he joined the enemies of his master, conducted them to a place where they might apprehend him at night and without any resistance on the part of the people, and pointed him out from the eleven to the officers, by kissing him as a friend.

(v. 47.) *One of the standers by.* Peter, as we learn from *John* xiii. 10.

48. And Jesus took occasion to say to them ; “ Have ye come with swords and clubs to take me as if I were a robber ?

49. Day by day I was among you teaching in the temple, and ye did not lay hold of me. But, (this hath happened), that the scriptures may be fulfilled.”

50. Then all his disciples left him, and fled away.

51. But one young man followed him, having a linen cloth wrapped round his naked body. And they seized on him.

52. But he, leaving the cloth, fled from them naked.

53. And they brought Jesus to the high priest : and all the priests, and scribes, and elders, flock together to him.

54. But Peter followed him at a distance, even into the court of the high priest, and sate down with the officers at the fire, and warmed himself.

55. Then the high priests and all the sanhedrin sought out testimony against Jesus, that they might put him to death. Yet they found none.

56. For though many bare false testimony against him, their depositions were not sufficient.

57. Then some rising up, bare false testimony against him, saying,

(v. 51.) It was dark and late, probably near midnight. The young man may have risen from sleep, and throwing the cloth round him, have followed through curiosity.

(v. 54.) The reader will recollect the preceding description of the Jewish buildings. The officers and servants were in the court, round a fire kindled in the open air ; Jesus, with his judges and accusers, within the colonnade surrounding the court, or in some room opening into it.

(v. 56, 59.) *Sufficient*—*ισαυ*—*convenientia*. There is no reason to suppose that their testimony was contradictory. It was irrelevant or inconclusive, as it was not sufficient to sustain the

58. "We heard him say, I will demolish this sanctuary made with the hand, and in three days will build another not made with the hand."

59. Still, after this, their depositions did not suffice.

60. And the high priest rising in the midst, asked him, saying; "Dost thou make no answer to what these men depose against thee?"

61. But he was silent, and made no answer. Again the high priest interrogated him in these words; "Art thou the Messiah, the son of the blessed God?"

62. But Jesus said, "I am. Moreover ye shall see the son of man sitting at the right hand of the Almighty and coming on the clouds of heaven."

63. Then the high priest, rending his garment, said; "What farther need have we of witnesses?"

64. Ye have heard the blasphemy. What is your opinion?" And they all adjudged him to be worthy of death.

65. And some began to spit on him, and to cover his face, and buffet him, and say to him, "Reveal (the striker)." And the officers gave him blows on the cheeks with their hands.

66. Now, while Peter was below in the court, one of the maidens of the high priest came in,

67. And seeing Peter warming himself, she looked at him, and said; "Thou also wast with Jesus, the Nazarite."

charge of blasphemy, or to fix on our Saviour any other offence worthy of death. "They found none." *Matt.* xxvi. 60; *supra*, 55.

(v. 62.) *I am.* Here we learn the meaning of the Hebrew idiom, *thou hast said it*, used in this place by St. Matthew. Mark, writing for foreigners, employed a phrase of the same import, but more intelligible to his readers.

(v. 65.) *Reveal.* See *Matt.* xxvi. 68.

68. But he denied it, saying, "I neither know (him) nor do I understand what thou meanest." And he went out into the porch, and the cock crowed.

69. But the maiden saw him again, and began to say to the standers by, "This man is one of them."

70. And he denied it again. But a little after, the standers by said to Peter again; "Certainly thou art one of them. For thou art a Galilean."

71. But he began to swear and curse, saying, "I know not the man whom ye talk of."

72. And immediately the cock crowed a second time, and Peter remembered the word which Jesus had said to him; *before the second crowing of the cock, thou wilt disown me thrice.* And he began to weep.

CHAPTER XV.

THE CRUCIFIXION.

1. And forthwith in the morning, the high priests having consulted the elders and scribes and the whole sanhedrin, bound Jesus, and led him away, and delivered him to Pilate.

(v. 72.) *Began to weep*—ἐπιβαλὼν ἔκλατε—cœpit flere. I have followed the Latin. In the present Greek, the participle ἐπιβαλὼν has been the torment of translators. Out of a multitude of conjectures, the least improbable are, that it is to be rendered either *casting his mind* on the matter, or *casting his cloak* over his head.

(v. 1.) *Pilate.* From the removal of Archelaus, about the year 6 of the Christian era, Judea had been governed by Roman officers, with the title of procuratores, or ἐπίτροποι. The imperial procurator was always of the equestrian order. His proper duty was to receive and administer the imperial revenue, and to act as judge in suits at law; as we learn from Dio, with respect to Lucilius Capito, procurator of Asia Minor: τὰς νενομισμένας προσόδας

2. And Pilate asked him, "Art thou the king of the Jews?" But he made answer, "I am."

3. And the high priests brought many charges against him.

4. And Pilate interrogated him again, saying, "Dost thou make no answer? See, of what great things they accuse thee."

5. Still Jesus made no answer, so that Pilate wondered.

6. But during the festival he had to discharge to them one of the prisoners, whomsoever they asked for.

7. Now there was a man called Barabbas, a prisoner with his fellow rioters, who had killed a man in a riot.

8. And, when the people had gone up (to the palace), they began to petition for that which he was wont to do for them.

9. And Pilate said in reply; "Would ye that I discharge to you the king of the Jews?"

10. For he knew that it was through envy that the high priests had delivered him up.

11. But the high priests stirred up the people (to ask) that he should rather discharge Barabbas.

12. And Pilate again made answer; "What then shall I do with him whom ye call king of the Jews?"

13. But they again cried out, "Crucify him."

14. And Pilate said, "But what evil hath he done?" But they cried out the more, "Crucify him."

ἐκλέγειν καὶ περὶ τῶν διαφορῶν ἐν τῇ ἀγορᾷ καὶ κατὰ τοὺς νόμους ἐξίστημι τοῖς ἰδιώταις δικάζεσθαι. But circumstances often required that he should be armed with all the power of the president of a province, in which case he was said to act *vice præsidis*. This was the case in Judea, the natives of which bore with impatience the Roman yoke. Hence Coponius, the first procurator after the removal of Archelaus, was invested with power over all, τῇ ἐπὶ πᾶσιν ἐξουσίᾳ, even to life and death, μέχρι τοῦ κτείνειν. *Jos. Ant.* xviii. 1; *de Bel.* ii. 11. Pilate was the fourth of these procurators after Coponius, and the second during the reign of Tiberius.

15. Pilate therefore, wishing to satisfy the people, discharged Barabbas to them, and, having ordered Jesus to be scourged, delivered him up to be crucified.

16. Now the soldiers conducted him within the hall—which is the palace,—and call together the whole company.

17. And they put a purple cloak on him, and plating a wreath of thorns, they crown him.

18. And they began to salute him, “Hail, king of the Jews.”

19. And they smote him on the head with a wand, and spat on him, and bending the knee, they worshipped him.

20. And when they had done mocking him, they took off the purple cloak, and put on him his own garments, and led him out to crucify him.

21. And a certain man, who was coming from his farm, happening to pass by, Simon the Cyrenean, the father of Alexander and Rufus, him they seized upon, that he might carry his cross.

22. And they lead him to the place of Golgotha, which is rendered the place of skulls.

23. And they offered him wine mixed with myrrh to drink, but he accepted it not.

24. And having fixed him to the cross, they parted his garments, casting lots for them, what each one should have.

(v. 15.) *Scourged.* It was the Roman custom to scourge before crucifixion: *verberati crucibus affixi*; (*Liv. xxxiv.*) *μαστιγούμενοι ἀνασταυροῦντο.* (*Jos. de Bel. v. 32.*)

(v. 21.) It is probable, that Alexander and Rufus were known to those for whom the evangelist wrote.

(v. 25.) See *John xix. 14*, note.

25. Now it was (during) the third hour, when they fixed him to the cross.

26. And the cause of his condemnation was written above: THE KING OF THE JEWS.

27. And with him they crucify two thieves, one on his right hand and one on his left.

28. And the scripture was accomplished, which sayeth; *and he was reckoned among malefactors.*—Is. liii. 12.

29. Then the people passing by, made sport of him, shaking their heads, and saying, “Ah, thou destroyer of the sanctuary, and rebuilder of it in three days!

30. Save thyself, and come down from the cross.”

31. In the same manner the high priests, scoffing among themselves with the scribes, said: “He hath saved others: cannot he save himself?

32. Let the Messiah, the king of Israel, descend now from the cross, that we may see and believe.” Even those that were crucified with him upbraided him.

33. Now at the sixth hour there was darkness over the whole land till the ninth hour.

34. And at the ninth hour Jesus cried out with a loud voice, “Eloi, Eloi, lama, sabacthani?” Which is rendered, “My God, my God, why hast thou forsaken me?”

35. But some of those who stood by, and heard him, said, “Lo! he calleth Elias.”

36. And one ran, soaked a sponge in vinegar, and putting it at the end of a wand, presented it to him to drink, saying, “Hold, let us see whether Elias will come to take him down.”

(v. 34.) *Why*—ἐτι τι—ut quid. The author of the Latin version must have read ἵνα τι.

37. But Jesus cried out with a loud voice, and breathed his last.

38. And the veil of the sanctuary was rent in twain from the top to the bottom.

39. But the centurion who stood over against him, seeing that he expired with such a cry, said, " Verily this man was son of God."

40. There were also certain women looking on from afar, among whom was Mary Magdalene, and Mary the mother of James the younger, and of Joseph and Salome,

41. Who followed him when he was in Galilee, and ministered to him; as well as many others that had come up with him to Jerusalem.

42. And as it was growing late, (for it was the day of preparation, that is, the day before the sabbath,)

43. Joseph of Arimathea, a respectable senator, who was also one ' waiting for the kingdom of God,' came, and going boldly in to Pilate, craved the body of Jesus.

44. But Pilate wondered that he should be already dead: and sending for the centurion, inquired whether he had been dead any time.

45. And having learned so from the centurion, he granted the body to Joseph.

46. But Joseph, having bought linen, and taken him down, wrapped him in the linen, and laid him in a sepulchre hewn out of the rock, and rolled a stone against the entrance of the sepulchre.

47. Now Mary Magdalene and Mary the mother of Joseph, took notice, where he was laid.

CHAPTER XVI.

THE RESURRECTION.

1. And, when the sabbath was over ; Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might go and embalm Jesus.

2. And very early in the morning, on the first day of the week, they come to the sepulchre about sunrise.

3. And they said one to the other : “ Who will roll back the stone for us from the entrance of the sepulchre ? ”

4. But when they looked, they saw that the stone was rolled away. (For it was very large.)

5. And entering the sepulchre, they saw a young man seated on the right hand, and clothed in a white robe ; and they were alarmed.

6. But he said to them : “ Be not alarmed. Ye seek Jesus of Nazareth, the crucified : he is risen ; he is not here. Behold the place where they laid him.

7. But go, tell his disciples and Peter, that he goeth before you into Galilee : there ye will see him, as he told you.” (xiv. 28)

8. But they, as soon as they came out, ran away from the sepulchre : for terror and astonishment had seized

(v. 1.) *Bought spices.* We learn from St. John, that about one hundred pounds' weight of a mixture of aloes and myrrh had already been employed in the sepulture of Jesus, by Joseph and Nicodemus. *John* xix. 39. It appears to have been the custom to deposit the body in a bed of such preparations. See 2 *Chron.* xvi. 14. In addition, whether it was that they were ignorant of what had passed within the sepulchre, or knew that all the accustomed rites had not been performed, or were merely desirous of leaving a testimonial of their veneration for their master, the devout women bought more spices, as we learn from this verse. At the funeral of Herod, five hundred men carried spices, to be put in the tomb ; (*Jos. de Bello*, i. 33 ; *Ant.* xvii. 8) a proof of the high esteem in which this custom was held.

them. And they said nothing to any one, they were so affrighted.

9. But he, being risen in the morning of the first day in the week, appeared in the first place to Mary Magdalene, out of whom he had cast seven fiends.

10. She went, and related it to those who had been his companions, who were lamenting and weeping.

11. But they, when they heard that he was living, and had been seen by her, believed it not.

12. After that he appeared in a different form to two of them, as they were travelling on foot into the country.

13. And they came and related it to the rest : but they gave not credit even to them.

14. At last he appeared to the eleven themselves, as they lay at table : and upbraided them with their unbelief and perverseness, in not believing those who had seen him after his resurrection.

15. And he said to them : " Go ye unto the whole world ; announce the good tidings to the whole creation.

16. Whosoever believeth and is baptized, shall be saved ; but he that will not believe, shall be condemned.

17. And these signs shall follow those that believe : in my name they shall cast out fiends ; they shall speak in tongues new (to them.)

18. They shall handle serpents ; if they drink anything deadly, it shall do them no evil ; and they shall lay their hands on the sick, who shall recover."

19. Now the Lord, after he had conversed with them,

(v. 15.) *To the whole creation*—*πάσῃ τῇ κτίσει*. That is, the whole rational creation ; as is proved by the corresponding passage in *Matt.* xxviii. 19. See also *Col.* i. 22.

was taken up into heaven, and seated on the right hand of God.

20. But they departed, and announced (the good tidings) in all places, the Lord working with them, and confirming the word by the wonders which followed it.

THE HOLY GOSPEL

ACCORDING TO

LUKE.

THE most ancient Christian writers who have treated on the subject, concur in assigning the composition of this gospel to Luke, a physician by profession, and the beloved companion and fellow labourer of St. Paul. He is frequently mentioned in the Acts of the Apostles, and in the epistles to the Colossians, to Timothy, and to Philemon.

CHAPTER I.

THE NATIVITY OF THE BAPTIST: THE ANNUNCIATION:
THE CANTICLE OF ZACHARY.

1. Forasmuch as many have taken in hand to put together a narrative of the things accomplished among us,

2. Accordingly as hath been delivered to us by those who were from the first eye-witnesses, and ministers of the word;

3. It hath seemed good to me also, having traced everything with exactitude from the beginning, to write (the same) in due order to thee, most excellent Theophilus,

(v. 3.) *Most excellent Theophilus*—κράτιστε Θεόφιλε—optime Theophile. From the addition of this epithet, it would seem that Theophilus was a person of distinction, probably the chief magistrate in some of the cities of lesser Asia, where we know that St.

4. That thou mayest know the certainty of those matters, in which thou hast been instructed.

5. There was in the days of Herod, king of Judea, a certain priest, by name Zachary, of the course of Abia; and his wife by name Elizabeth, was of the daughters of Aaron.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord without reproof.

7. But they had no child, because Elizabeth was barren, and both were advanced in age.

8. Now it happened that when he was ministering in the order of his course before God,

Luke preached the gospel. It follows from this verse and the next, that he was a convert to Christianity, and that the evangelist wrote the work for his use, "that he might know the certainty of those matters in which he had been instructed."

This short preface informs us, that the first Christians were accustomed to commit to writing those particulars of the life and doctrines of our Saviour, that were communicated to them by the apostles in their instructions; and that it was the intention of St. Luke to do the same, but in a fuller manner, "tracing every thing from the beginning." By comparing his narrative with those of St. Matthew and St. Mark, we shall see reason to conclude that he wrote with their gospels lying before him. But why then did he not recommend them to Theophilus, and procure a copy of one or other for him? It may be answered, that probably the gospel of St. Matthew was still in the original Hebrew, and that of St. Mark, though written in the Greek language, was little more than an abridgment of the former. Neither of them, moreover, was calculated to answer his object completely—that is, "to shew to Theophilus the certainty of those things in which he had been instructed," because, as we may conclude from the execution of St. Luke's plan, he had been instructed in many things which were not to be found in either of them. Hence this gospel begins with the supernatural announcement of the future birth of the baptist, proceeds to detail several interesting facts connected with the birth and childhood of our Saviour, and records some miracles, and several important parables, all of which things are new matter, as far as regards the gospels of St. Matthew and St. Mark.

9. According to the custom of the priesthood, (*Ex. xxx. 7* ; *Lev. xvi. 17*) it fell to his lot to enter the sanctuary for the purpose of burning incense.

10. And the whole body of the people remained praying without during the time of incense.

11. Now there appeared to him an angel of the Lord standing on the right hand of the altar of incense.

12. And Zachary was alarmed at the sight, and fear fell upon him.

13. But the angel said to him ; “ Fear not, Zachary, for thy prayer hath been heard. Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14. And to thee there shall be joy and gladness, and many shall rejoice at his birth.

15. For he will be great before the Lord ; no wine nor intoxicating liquor will he drink ; but he will be filled with the holy Ghost even from the womb of his mother.

16. And many of the children of Israel will he turn to the Lord their God.

17. And he will go before *him* in the spirit and might of Elias, *to turn back the hearts of the fathers towards their children*, (*Mal. iv. 6*) and the disobedient ones to the wisdom of the righteous ; to make ready for the Lord a prepared people.”

18. And Zachary said to the angel, “ By what (sign) shall I know this ? For I am an old man, and my wife is advanced in age.”

(v. 17.) *And the disobedient.* That is, ‘ the disobedient children to the wisdom of their righteous fathers.’ If the present Hebrew text be genuine, *the heart of the children to their fathers*, it will follow that the evangelist has given us the interpretation of the prophecy for the prophecy itself. But it appears that there was a different reading, if not more than one, of the Hebrew formerly ; for in the Septuagint we find it rendered, *the heart of a man to his neighbour*.

19. And the angel said in answer, "I am Gabriel who stand in the presence of God, and have been sent to speak to thee, and to announce to thee these good tidings.

20. Now attend: thou shalt be dumb and unable to speak, to the day when these things shall come to pass, in return for thy unbelief of my words, which will be fulfilled in due season."

21. Now the people waited for Zachary, and wondered at his long stay in the sanctuary.

22. But when he came out, he could not speak to them; and they understood that he had seen a vision in the sanctuary; and he made signs to them and remained speechless.

23. And it happened that, when the days of his ministry were accomplished, he returned home.

24. And some time afterwards, Elizabeth, his wife, conceived; and she kept herself in retirement for five months, saying;

25 "Thus hath the Lord dealt with me in these days, in which he hath looked down on me and delivered me from my reproach among men."

26. But in the sixth month the angel Gabriel was sent of God into that city of Galilee, which is called Nazareth,

27. To a virgin betrothed to a man called Joseph of the house of David; and the name of the virgin was Mary.

28. And the angel going in to her, said; "Hail, thou favoured (of God), the Lord is with thee: blessed art thou among women."

(v. 23.) *It happened*, or *came to pass*, is a very favourite phrase with this evangelist. It occurs times without number.

(v. 28.) *Favoured of God*—*κεχαριτωμένη*—*gratia plena*. These words are explained by the angel himself, v. 30: "thou hast found favour (*χάρις*, *gratiam*) with God."

29. But she was troubled at his presence and his words, and debated with herself, what could be the meaning of this salutation.

30. And the angel said to her ; “ Fear not, Mary. For thou hast found favour with God ;

31. For, lo ! thou wilt conceive in thy womb, and wilt bear a son, and wilt call him by the name of Jesus.

32. He will be great, and will be called the son of the Most High, and the Lord God will give to him the throne of his father David.

33. And he will reign over the house of Jacob for the ages to come, and of his reign there will be no end.”

34. Mary said to the angel ; “ How can that be, since I have no knowledge of man ?”

35. But the angel made answer ; “ The holy Ghost will descend upon thee, and the power of the Most High will overshadow thee, and therefore the holy one, born (of thee) will be called the son of God.

36. And, behold, Elizabeth thy kinswoman, even she hath conceived a son in her old age, and this is the sixth month with her who was called barren.

37. For nothing is impossible with God.”

38. And Mary said : “ Behold the handmaid of the Lord : be it done to me, according to thy word.” And the angel departed from her.

39. And then Mary, leaving home, travelled with haste into the hilly country, to a town of Juda ;

40. And she entered the house of Zachary, and saluted Elizabeth.

(v. 36.) *Who was called barren.* It is plain that, in this passage, *to be called* means *to be*. The reader will observe that this same Hebraism frequently occurs in this evangelist, (and occasionally in the others) particularly in v. 31, 34.

41. And it came to pass that, as Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the holy Ghost.

42. And she exclaimed with a loud voice, saying : "Blessed art thou among women, and blessed is the fruit of thy womb.

43. But whence is this (honour) to me, that the mother of my Lord should visit me?

44. For lo ! at the sound of thy salutation in my ears, the babe leaped through joy in my womb.

45. And blessed art thou, who hast believed, because the things said to thee from the Lord, will be accomplished."

46. And Mary said : " My soul magnifieth the Lord,

47. And my spirit rejoiceth in God my saviour.

48. For he hath looked down on the lowliness of his handmaid ; for, behold henceforth, all generations will pronounce me blessed.

49. For the mighty one hath done wonders for me ; and hallowed is his name.

50. And his mercy endureth to generations of generations towards those who fear him.

51. He hath displayed the power of his arm, he hath scattered the arrogant in the thoughts of their hearts.

52. He hath pulled down the mighty from their thrones, and the lowly he hath lifted on high.

53. The hungry he hath filled with good things, and the rich he hath sent away in want.

(v. 41.) She was filled with the Holy Ghost, who revealed to her the mysterious pregnancy of Mary.

(v. 45.) In this verse, Elizabeth, while she praises Mary for having believed the words of the angel, seems to allude to the punishment of her own husband for his unbelief. In the Greek, the verb is in the third person.

54. He hath taken into favour his servant Israel, and, according to his promise to our fathers,

55. He hath remembered mercy to Abraham and to his seed for ever."

56. And Mary remained with her about three months, and returned to her own home.

57. Now the time for Elizabeth's delivery was accomplished, and she brought forth a son.

58. And her neighbours and kinsfolk heard that the Lord had displayed his mercy towards her, and they rejoiced with her.

59. Now it happened that on the eighth day, when they came to circumcise the child, they called him by the name of his father, Zachary.

60. But his mother interfered, saying, "No : he shall be called John."

61. And they said to her, "But there is no one among thy kindred called by that name."

62. They therefore made signs to his father, what he would have him called.

63. And asking for a table book, he wrote these words ; *John is his name.* And they all marvelled.

64. And his mouth was opened immediately and his tongue ; and he spake and blessed God.

65. And fear fell upon all their neighbours ; and throughout the hilly country of Judea all these things became the subject of discourse.

66. And all who heard of them, laid them up in their hearts, saying, "What then will this child prove ? For the hand of the Lord was with him."

67. Now his father Zachary was filled with the holy Ghost, and prophesied, saying,

68. "Blessed be the Lord God of Israel, for he hath visited and prepared a means of redemption for his people,

69. And hath raised up a horn of deliverance for us in the house of David his servant,

70. (As he spake by the mouth of his holy ones, the prophets that ever were :)

71. Deliverance from our enemies, and from the hands of all that hate us,

72. In fulfilment of his mercy to our fathers, and remembrance of his holy covenant ;

73. The oath which he sware to Abraham our father, that he would grant to us,

74. That we should be rescued out of the hands of our enemies, and should serve him without fear,

75. In holiness and righteousness before him all the days of our lives.

76. And thou, child, shalt be called the prophet of the Most High : for thou shalt go before the face of the Lord, to prepare his way,

77. That the knowledge of salvation may be imparted to his people in the remission of their sins,

78. Through the tender mercies of our God, who hath visited us with a light from on high,

79. To illumine those that sate in the darkness and shade of death, to direct our feet into the path of peace."

80. And the child grew up, and improved in spirit : and he remained in the waste country, till the day of his manifestation to Israel.

(v. 69.) This and the subsequent verses must refer to the child of Mary, for Zachary was not of the house of David.

(v. 76.) Here he apostrophizes his own son.

CHAPTER II.

THE BIRTH OF CHRIST : THE CIRCUMCISION : THE
PURIFICATION.

1. It came to pass in those days, that an order was issued by Augustus Cæsar for the enrolment of all the land.

2. (This was the first enrolment, Cyrenius being governor of Syria.)

(v. 1.) *The land*—*ἡ οὐκ ἐκμένη*—*orbis*. The eastern writers, in speaking of kingdoms and empires, often use language which to us must appear extravagant. Cyrus, in his edict respecting the Jews, claims possession of *all the kingdoms of the earth*. *Esd.* i. 2. In *Acts* ii. 5, we are told that there dwelt at Jerusalem Jews from *every nation under heaven*. St. Paul (*Col.* i. 6) describes the gospel as known *in the whole world*, but little more than twenty years after our Saviour's death. In like manner, *ἡ οὐκ ἐκμένη*, though in its widest signification it means the inhabited portion of the globe, is often restricted, in the Scripture, to a particular empire or country; as to that of Babylon, *Is.* xiii. 5, 11, xiv. 17; of Syria, *Is.* xxiv. 4; of Rome, *Acts* xi. 28; and in all probability to the country of Judea, *Luke* xxi. 26. As there is no mention of any universal enrolment at this period in profane history, we must restrict it to the kingdom of Herod, and may fix it with some probability to the latter part of his reign, when, as we learn from Josephus, (*Ant.* xvi. 10) Augustus treated him, not as a king, but as a subject. Those who cannot persuade themselves that so small a country as Judea could ever be termed *ἡ οὐκ ἐκμένη*, may suppose that the evangelist adopts the language of the Jews at that period, who probably believed that the same regulation was extended to all the provinces of the empire.

(v. 2.) *This was the first enrolment*. According to the Greek text, it was made *whilst* Cyrenius was president of Syria—*ἐγένετο ἡ γηγεμονεύουτος τῆς Συρίας Κυρηνῆς*: according to the Latin, it was made *by* Cyrenius, the president of Syria—a præsidæ Syriæ Cyrenio. Now, though we know from Josephus that Cyrenius, whilst he was governor of Syria, made a census or enrolment in Judea, yet he was not governor till the expulsion of Archelaus, the son of Herod, from Judea; and consequently the census which he then made, must have taken place more than ten years after the time assigned in this passage by the evangelist. To solve the

3. And people went to be enrolled, each one to his own town.

difficulty, several different versions of the Greek text have been suggested, all of them deserving the praise of ingenuity, but none of them satisfactory; because it is plain that such versions would never have entered into the mind of any man, had it not been for the purpose of saving the credit of the evangelist. But that is unnecessary. As a contemporary writer only, he is certainly as deserving of belief as Josephus: that he was acquainted with the census mentioned by that historian, appears from his allusion to the insurrection which it provoked, in *Acts* v. 36; and that he speaks here of a different and previous census, is evident from the epithet *πρώτη*, or *first*, to distinguish it from a second. But how then could that first census have been made *by* or under Cyrenius, in quality of president of Syria? My opinion is, that the present is not the genuine reading, and that for the following reasons: The most ancient of the Christian writers by whom the subject is noticed, is Justin Martyr, who tells us that he wrote one hundred and fifty years after the birth of Christ; (*Apol.* ii. p. 83) that Christ was born during the first census made under Cyrenius; (*Dial. cum Tryph.* p. 303) and that Cyrenius was then the first Roman procurator in Judea, τῷ ἡμετέρῳ ἐν Ἰουδαίᾳ πρώτῳ γενομένῳ ἐπιτρόπῳ. (*Ap.* ii. p. 75.) Now it is hardly credible that Justin, with his profound respect for the Scripture, would have described Cyrenius as only procurator of Judea, if he had read, in his copy of the evangelist, that Cyrenius was, at that period, the president of Syria, and consequently not procurator, but a superior officer to the procurator of Judea. Of the Latins, the most ancient writer that notices the subject is Tertullian, before the close of the second century. He tells us, that the original document of the census was still extant in the archives at Rome: "de censu Augusti, quem testem fidelissimum dominicæ nativitatis Romana archiva custodiunt." (*Adv. Mar.* iv. 417.) But then he says that this census was made, not by Cyrenius, but by Sentius Saturninus: "census constat actos sub Augusto nunc in Judæa per Sentium Saturninum." (*Ibid.* 433.) Is it probable that the person who wrote this, could have read, in his copy of the Scriptures, that it was made, not by Saturninus, but by Cyrenius, the *president of Syria*? The office of president, it is well known, was at that period held by Saturninus himself. It would be the duty of that officer to transmit the order for the enrolment to the procurator, and we may therefore believe, on the authority of Justin, that Cyrenius was the procurator employed by Saturninus in that capacity. On this account, I am inclined to think that the original text bore nothing more than that *this was the first enrolment*. The addition, ἐγέ-

4. And Joseph went up from Galilee, from the town of Nazareth, unto Judea, to the town of David, which is called Bethlehem, because he was of the family and race of David;

5. To be enrolled with Mary his betrothed wife, who was then with child.

6. Now it happened while they were there, that her time of childbearing was accomplished.

7. And she brought forth her son, her first-born, and swathed him, and laid him in the manger, because there was no room for them in the public lodging house.

8. And there were in the same country, shepherds abiding abroad, and watching the night watches over their flocks.

νετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίῃ, looks very like a note in the margin, which was made by some one who confounded the two enrolments together, and which from the margin may afterwards have slipped, through the carelessness of a copyist, into the text.

(v. 7.) *The manger, the lodging house*—*φάτνη, κατάλυμα*—*præsepium, diversorium*. Though, in conformity with other translators, I have rendered *φάτνη* manger, I am inclined to think that it ought to be rendered stable, a meaning which that word frequently bears. The *κατάλυμα* was probably something like the caravansary of later times—a square building, in which travellers were accommodated on the platform raised against the walls, and their cattle in the area which that platform enclosed. And I suspect that the *φάτνη* was a stable for such cattle as could not find room within the *κατάλυμα*. From the narrative of the evangelist, it appears to have been the name of a place as well known as the lodging house. Mary laid the child in *the phatnee*, *ἐν τῇ φάτνῃ*, because there was no room in the lodging house, *ἐν τῷ καταλύματι*. (v. 7.) The angel told the shepherds to go to Bethlehem, and they would find the child lying in *the phatnee*, *ἐν τῇ φάτνῃ*, (v. 12) and they went and found it in *the phatnee*, *ἐν τῇ φάτνῃ*. (v. 16.) Where would they have gone to find him, if they had had no other direction than that he was lying in a manger?

9. And lo ! an angel of the Lord stood suddenly before them, and the glory of the Lord shone around them : and they feared fearfully.

10. But the angel said to them, " Fear not : for I announce to you what will be a matter of great joy to all the people.

11. That to-day hath been born to you a saviour, who is Messiah the Lord, in the town of David.

12. And this shall be a sign to you. Ye shall find the child in swaddling clothes lying in the manger."

13. And instantly there was with the angel a multitude of the heavenly host, praising God in these words,

14. " Glory be to God on high, and on earth peace to men of good will."

15. Now it happened, that as soon as the angels withdrew from them into heaven, the shepherds said one to another, " Let us go as far as Bethlehem, and see this that hath happened, which the Lord hath made known to us."

16. And they came in haste, and they found Mary and Joseph, and the babe lying in the manger.

17. And having seen him, they made known what had been said to them concerning this child.

18. And all who heard of it, marvelled at the things which were related to them by the shepherds.

19. But Mary preserved (the remembrance) of all these things, pondering them in her heart.

20. And the shepherds returned glorifying and praising God, for all the things which they had heard, and had seen to be in accordance with what had been said to them.

(v. 14.) *To men of good will.* According to the present Greek text, *among men good will.* The other reading, followed by the Latin translator, appears preferable.

21. And when eight days were accomplished, the time for circumcising the child, his name was called Jesus, the same by which he had been called by the angel, before he was conceived in the womb.

22. And when the days of her purification were accomplished according to the law of Moses, they brought him to Jerusalem, to present him to the Lord,

23. As it is written in the law of the Lord, *every male that openeth the womb shall be called holy to the Lord.*—*Ex. xiii. 2.*

24. And to offer sacrifice, according to the injunction of the law of the Lord, a pair of turtle doves, or two young pigeons.

25. Now behold, there was a man in Jerusalem of the name of Simeon, a man righteous and religious, waiting for the consolation of Israel; and the holy Ghost was upon him.

26. And it had been revealed to him by the holy

(v. 21.) The child, according to the law, (*Lev. xii. 3*) was to be circumcised on the eighth day. Here it is said that the eight days were accomplished before the circumcision. But the Jews spoke of a day already begun, as if it were a complete day.

(v. 22.) *The days of her purification.* Though two verses have intervened since any mention was made of Mary, the pronoun refers to her. *Her* purification followed *his* circumcision. The time was forty days. *Lev. xii. 1-6.*

(v. 23.) *That openeth*—*δι ανοῖγον μήτραν*—*adaperiens vulvam.* I have translated it in this manner, because the first male child, if he had been preceded by a female child, did not fulfil the condition, and consequently did not come under the law.

(*Ibid.*) *Shall be called holy.* That is, shall be holy or hallowed to the Lord.

Whoever will compare this quotation with the several passages in the books of Moses in which the law is mentioned, will find that it does not exactly represent any one of them, and will conclude that the expression "as it is written," means only that the evangelist gives the sense, not the very words, of the original.

Ghost, that he should not see death, till he had seen the Messiah of the Lord.

27. And he came by guidance of the spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. He also took him into his arms, and blessed God in these words,

29. "Now, O Lord, dost thou dismiss thy servant in peace according to thy word;

30. Because mine eyes have beholden the saviour,

31. Whom thou hast provided in the sight of all nations,

32. A light for the illumination of the Gentiles, and for the glory of thy people Israel."

33. And Joseph and his mother were in astonishment at the things that were spoken concerning him.

34. And Simeon blessed them; and said to Mary his mother; "Behold this child is appointed for the fall and rise of many in Israel, and to be a mark for contradiction;

35. Yea, the sword shall pierce thy very soul: so that the workings of many hearts will be made manifest."

36. There was moreover a prophetess, Anna the daughter of Phanuel, of the tribe of Aser, very far advanced in age, who had lived seven years with her husband from the time of her virginity,

37. And was now a widow of about four score and four years, who never left the temple, worshipping in fasting and prayer night and day.

38. Now she, coming up at that very moment, returned thanks to the Lord, and spake concerning him to all that looked for the redemption of Israel.

39. And, as soon as every thing had been done according to the law of Moses, they returned into Galilee, to their own town of Nazareth,

40. And the child grew up, and improved in spirit, being filled with wisdom; and the grace of God was upon him.

41. Now his parents went every year to Jerusalem at the feast of the passover.—*Ex. xxiii. 14.*

42. And when he was twelve years old, after they had gone to Jerusalem according to the custom of the festival,

43. And, at the end of the days, were leaving to return, the boy Jesus remained in Jerusalem. And Joseph and his mother knew it not.

44. But imagining that he was in the company, they went the day's journey, and sought him among their kinsfolk and acquaintance.

45. But not having found him, they returned to Jerusalem, and made inquiries after him.

46. Now it happened, that they found him on the third day in the temple, sitting in the midst of the doctors, hearkening to them, and putting questions.

47. And all who heard him, marvelled at his knowledge and his answers.

48. And when they saw him, they were in astonishment. And his mother said to him: "Son, why hast thou dealt with us in this manner? Behold, thy father and I have gone about in sorrow seeking after thee."

49. But he said to them: "How came it that ye

(v. 40.) *Grace of God*—*χάρις θεοῦ*. Some have rendered these words 'the beauty of God,' in the sense of heavenly beauty: but in a similar passage at the end of the chapter, *χάρις* must mean favour of God. I have, however, rendered it *grace*, a word susceptible of either meaning.

(v. 46.) *On the third day*—*μεθ' ἡμέρας τρεῖς*—*post triduum*. See note to v. 21. The first day was spent on the road from Jerusalem, the second in their return, and on the third they found him in the temple.

sought after me? Did ye not know that I must be in my father's house?"

50. But they did not understand the answer which he made them.

51. And he went down with them, and came to Nazareth, and was submissive to them.

52. And his mother laid up all these things in her heart. And Jesus improved in wisdom, and stature, and favour, both with God and man.

CHAPTER III.

THE PREACHING OF JOHN : THE BAPTISM AND GENEALOGY OF JOSEPH.

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pilate Pontius being the procurator of Judea, Herod tetrarch of Galilee, Philip, his brother, tetrarch of Ituria and Trachonitis, and Lysanias tetrarch of Abilene;

2. Under the high priests Annas and Caiaphas, the word of God came upon John, the son of Zachary, in the wilderness.

(v. 52.) *His mother laid up all these things in her heart.* Hence it is not improbable that the evangelist derived his knowledge of them from her testimony.

(v. 2.) *The high priests.* Regularly there was but one high priest, and he was for life. But it is supposed that the Romans made such appointments as they pleased. Annas and Caiaphas are mentioned as high priests, not only at the preaching of the baptist, but afterwards at the death of Christ. St. John always speaks of Caiaphas, not as the *high priest* simply, but as the *high priest of the year*; (xi. 49; xviii. 13) and the precedence is universally given to Annas. (*Luke* iii. 2; *John* xviii. 13; *Acts* iv. 6.) Hence may it not be concluded that Annas was considered by the Jews as the real high priest, who, on account perhaps of age or infirmity, or the will of the governor, had appointed or permitted his son-in-law Caiaphas to perform the duties of the office?

3. And he went through all the country near the Jordan, announcing the baptism of repentance for the remission of sins.

4. As it is written in the book of the sayings of Isaias the prophet, in these words; *the voice of him who crieth in the wilderness, prepare ye the way of the Lord, make straight his paths.*

5. *Let every hollow be filled up, and every mountain and hill be lowered; and let the crooked roads be made straight, and the rough roads smooth:*

6. *And let all flesh see the salvation of God.—Is. xi. 3, 4, 5.*

7. He said therefore to the multitudes, that came out to be baptized by him: “Ye broods of vipers, who hath taught you to flee from the wrath about to come?”

8. Yield then acceptable fruits of repentance, and begin not to say we have Abraham for our father: for I tell you that God is able out of these stones to raise up children to Abraham.

9. Yea, even now the axe lieth at the root of the trees; and therefore every tree not yielding good fruit, will be hewn down and cast into the fire.”

10. And the people asked him saying, “What then must we do?”

11. In answer he said to them; “He that hath two coats, let him give to him that hath none; and let him that hath store of food do in like manner.”

12. The tax-gatherers also came to be baptized, and said to him, “Master, what must *we* do?”

13. But he said to them, “Exact nothing beyond the orders which have been given to you.”

14. And men in the army asked him, saying; “And we, what must we do?” And he said to them, “Do vio-

lence to no man ; bring false charges against no man ; and be content with your pay."

15. Now, as the people were full of expectation, and all were debating in their hearts concerning John, whether he might not be the Messiah,

16. John gave this answer to all ; " I baptize you with water : but there cometh he that is more mighty than I, the latchet of whose shoes I am not worthy to loose. He will baptize you with the holy Ghost and with fire.

17. Whose fan is in his hand ; and he will thoroughly clear his floor : and will gather the wheat into his barn, and the chaff he will burn in unquenchable fire."

18. With (these) therefore and many other exhortations he announced the good tidings to the people.

19. But Herod the tetrarch, being reprov'd by him on account of Herodias his brother's wife, and all the other evil things which he, Herod, did,

20. Added this to all (the rest) that he shut up John in prison.

21. Now it happened during the baptism of all the people, that, when Jesus was baptized, and was praying, the heaven was opened,

22. And the holy Ghost descended upon him in a bodily shape like a dove ; and a voice came from heaven, saying, " Thou art my son, my beloved, in thee I am well pleased."

23. Now Jesus himself was beginning to be about

(v. 23.) *Beginning*—ἀρχόμενος—incipiens. Different meanings have been assigned to this word, as *beginning* to preach him-

thirty years old, being (as was thought) the son of Joseph, son of Heli, son of Matthat,

24. Son of Levi, son of Melchi, son of Janni, son of Joseph,

self in contradistinction to John the baptist, and as *being in subjection* to his parents : but by the most ancient Christian writers it has been applied to the age of our Saviour, and the only dispute among them regarded the meaning of ὥσει, *about*. According to some, he had completed thirty years ; (*S. Ign. ep. interp. ad Trallianos ; Con. Neocis, can. xi.*) according to Irenæus, he was not quite thirty ; (*lib. ii. c. 39*) and according to Justin Martyr, he was thirty years old, more or less, ἢ πλείονα ἢ καὶ ἐλάσσονα. (*Dial. cum Tryph. 315.*) There are here also some chronological difficulties, on account of our uncertainty as to the date of Herod's death, though we are sure of *it* within a year ; and as to the time which elapsed between the birth of our Saviour and the death of Herod, probably a year or something more. The following table appears to me to approach very near to the truth :

	A.U.	A.C.
Enrolment by Cyrenius	748	
Birth of Christ	748	
Saturninus is succeeded by Quintilius Varus in the government of Syria	749	
Herod dies	750	
The Christian Era begins the first of January	754	
Archelaus, the successor of Herod, deposed	760	6
Second enrolment by Cyrenius	761	7
Tiberius associated with Augustus in the empire	765	11
The XVth of Tiberius ; when the baptist preached	779	25
Christ's baptism, having completed 30 years	779	25

(v. 24.) *The son of Levi.* St. Luke calls Joseph the son of Levi, and therefore gives us the descent of Levi : St. Matthew calls him the son of Jacob, and therefore gives us the descent of Jacob. Thus we have two different genealogies. But how could Joseph have two fathers ? Supposing Jacob to be his natural father, Levi might have been his legal father, if, according to the law, Jacob had taken the widow of his brother Levi, to raise up seed to the deceased ; or Levi might be his adopted father, by having adopted Joseph for his son ; or he might have been his mother's father, and therefore considered as Joseph's father, καὶ γὰρ πατέρας τῶν γενομένων ταῖς θυγατράσις αὐτῶν τέκνων τοῦς τῶν θηλειῶν γενήτορας ἐπιστάμεθα. (*Just. Mart. 327.*) That the descents of families were still carefully preserved among the Jews, is plain from Josephus ; (*Vita, i. ; Cont. Ap. i. 7*) and it appears that St. Matthew copied one of these with regard to the family of Joseph, and St. Luke another. That either of them forged the

25. Son of Mathathias, son of Amos, son of Nahum, son of Hesli, son of Nagge,

26. Son of Mahath, son of Mathathias, son of Simeï, son of Joseph, son of Juda,

27. Son of Joanna, son of Resa, son of Zorobabel, son of Salathiel, son of Neri,

28. Son of Melchi, son of Adda, son of Cosan, son of Elmadan, son of Her,

29. Son of Jesus, son of Eliezer, son of Joram, son of Mathat, son of Levi,

30. Son of Simeon, son of Juda, son of Joseph, son of Jona, son of Eliakim,

31. Son of Melea, son of Meuna, son of Mathatha, son of Nathan, son of David,

32. Son of Jesse, son of Obed, son of Booz, son of Salmon, son of Naasson,

33. Son of Aminadab, son of Avam, son of Ezron, son of Phares, son of Juda,

34. Son of Jacob, son of Isaac, son of Abraham, son of Phare, son of Nachor,

35. Son of Sarug, son of Ragaii, son of Phaleg, son of Heber, son of Sale,

36. Son of Cainan, son of Arphaxad, son of Sem, son of Noah, son of Lamech,

37. Son of Mathusali, son of Henoeh, son of Jared, son of Malaleel, son of Cainan,

38. Son of Henos, son of Seth, son of Adam, son of God.

document, is out of the question ; for it could be of no service to them, since each is careful to tell us, at the same time, that Joseph was not the real father of Jesus. Some have supposed that Heli might be the father of Mary, and on that account called the father of his son-in-law. But had it been the object of the evangelist to describe the descent of our Saviour through his mother, he would most certainly have stated it. As the text stands, no one could suspect any such object.

CHAPTER IV.

JESUS IN THE WILDERNESS: AT NAZARETH: IN
CAPHARNAUM.

1. Now Jesus returned from the Jordan full of the holy Ghost, and was led by the spirit into the wilderness,

2. For forty days, and was tempted by the devil. During those days he ate nothing, and at the conclusion of them he was hungry.

3. And the devil said to him, "If thou art the son of God, bid this stone to become bread."

4. And Jesus answered him, "It is written *man liveth not on bread alone, but on every word of God.*" Deut. viii. 3.

5. And the devil leading him on to a high mountain, shewed him all the kingdoms of the earth in an instant of time.

6. And the devil said to him, "To thee will I give all this power, and the glory of them: for to me they have been delivered, and I give them to whomsoever I will.

7. If then thou worship me, all shall be thine."

8. Jesus said in answer, "It is written, *the Lord thy God shalt thou worship, and him only shalt thou serve.*"—Deut. vi. 13; 1 Sam. vii. 3.

9. And he led him into Jerusalem, and set him on the wing of the temple, and said to him, "If thou art the son of God, cast thyself down from this place:

10. For it is written, *that to his angels he will give charge concerning thee, to guard thee (in thy ways):*

(v. 9.) *Wing*—πτερυγιον—pinnaculum. Probably the very lofty portico built by Herod, on the edge of a precipice so very deep, that few could bear to look to the bottom. See *Jos. Ant.* xv. 11.

11. *And that on their hands they will bear thee up, lest perhaps thou dash thy foot against a stone.*—Ps. xc. 11, 12.

12. And Jesus said to him in answer: "It hath been said, *thou shalt not tempt the Lord thy God.*"—Deut. vi. 16.

13. And having finished all his temptation, the devil departed from him for a while.

14. And Jesus returned by the impulse of the spirit into Galilee, and the talk about him spread through all that country.

15. And he taught in their synagogues, and was applauded of all.

16. And he went to Nazareth, where he was brought up; and according to his custom he entered the synagogue on the sabbath day, and stood up to read.

17. And the book of Isaias the prophet was given to him; and unrolling the book, he met with the place in which it is written,

18. *The spirit of the Lord is upon me: wherefore he hath anointed me. He hath sent me to announce good tidings to the poor, to heal the bruised of heart; to announce deliverance to the captive, and restoration of sight to the blind: to dismiss the galled (with fetters) in liberty,*

19. *And to announce the acceptable year of the Lord, and the day of retribution.*—Is. lxi. 1.

(v. 18.) *Restoration of sight to the blind, and to dismiss the galled with fetters in liberty.* For all this, we have in the original text of Isaiah nothing more than *an opening to the bound*, which the Septuagint, from whose version St. Luke quotes, interpret *an opening of the eyes to the blind*, and later translators *an opening of the prison to those that are in fetters*. Here both translations are inserted—the first from the Septuagint, Is. lxi. 1; the second from a passage of similar import in the Septuagint, Is. lviii. 6. It cannot be that the evangelist gave both versions. Probably some one, dissatisfied with the first, added the other as a correction, and thus both found their way into the text.

20. And rolling up the book, he gave it to the officer, and sate down, and the eyes of all in the synagogue were strained upon him.

21. And he began to say to them : " This scripture hath been accomplished to-day in your ears."

22. And they all bore witness in his favour ; and marvelled at the graceful speeches which came from his mouth, and said : " Is not this the son of Joseph ?"

23. But he said to them, " After all, ye will address to me this parable, ' Physician, heal thyself.' Do here in thine own country as great works, as we hear thou hast done in Capharnaum."

24. He said moreover : " Verily I say to you, that no prophet is well received in his own country.

25. Of a truth I tell you ; there were many widows in Israel in the days of Elias, when the heavens were closed for three years and six months, so that there was a great famine over all the land.

26. Yet not to one of them was Elias sent, but to a widow woman in Sarepta of Sidon.—3 *Kings* xvii. 9.

27. And there were many lepers in Israel in the time of Elisæus the prophet ; yet not one of them was cleansed, but Naaman the Syrian.—4 *Kings* v. 14.

28. And all in the synagogue who heard this, were filled with wrath.

29. And leaving it, they drove him out of the town and led him to the brow of the rock on which their town was built, to throw him headlong down.

30. But he walked through the midst of them, and went his way.

(c. 23.) *Parable*. It was a common proverb, which came under the definition of a *parable*, inasmuch as those who used it, drew in their own minds an inference from a fancied resemblance. It was as much as to say, ' thou art like the physician who would not cure himself.'

31. And he came down to Capharnaum, a town of Galilee, and abode there, teaching them on the sabbaths.

32. And they were astonished at his manner of teaching : for his words were uttered with authority.

33. Now in the synagogue was a man possessed with an unclean fiend, and he cried with a loud voice :

34. " Ah ! what hast thou to do with us, Jesus of Nazareth ? Art thou come for our destruction ? I know who thou art, the holy one of God."

35. And Jesus charged him strictly, saying : " Hold thy peace, and come out of him." And the fiend, though he threw him down in the midst of them, came out of him, having done him no harm.

36. And astonishment fell upon all ; and they talked with one another, saying : " What meaneth this, that with authority and power he biddeth the unclean spirits, and they go out ?"

37. And the report concerning him travelled into every part of that district.

38. But leaving the synagogue, he went into the house of Simon, whose wife's mother was afflicted with a violent fever ; and they applied to him for her.

39. And standing over her, he rebuked the fever, which left her ; and she, rising immediately, ministered to them.

40. And after sunset, all who had any sick, of diverse diseases, brought them to him ; and he laid his hands on each, and healed them.

41. Also fiends were cast out of many, exclaiming and saying : " Thou art the son of God." But he rebuked them, and would not permit them to speak, that they knew he was the Messiah.

(v. 40.) *After sunset.* Because the sabbath ended at sunset, and they were then at liberty to work.

42. But when day was dawning, he went out, and proceeded to a solitary place ; and the people sought after him, and came to where he was, and tried to detain him, that he might not depart from them.

43. But he said to them : “ I must announce ‘ the kingdom of God ’ to the other towns also ; for it was for that purpose that I have been sent.”

44. And he continued to announce (it) in the synagogues of Galilee.

CHAPTER V.

CALL OF PETER : CURE OF THE PARALYTIC : CALL OF MATTHEW.

1. Now it happened, that as the people crowded upon him to hear the word of God, and he was standing close to the lake of Genesareth,

2. He saw two barks aground by the lake ; for the fishermen had left them, and were washing their nets.

3. And going into the bark, which was Simon’s, he prayed him to put back a little from the bank ; and sitting down, he taught the people out of the bark.

4. And when he had done speaking, he said to Simon : “ Put ye back into the deep, and let down your nets for a draught.”

5. And Simon made answer : “ Master, we have toiled all the night long, and have taken nothing : but at thy word I will let down the net.”

6. Now, when they had done this, they caught a great multitude of fish, and the net was like to break.

7. And they made signs to their companions in the other bark, to come and help them : and they came, and they filled both barks, so that they were like to sink.

8. And Simon Peter seeing it, fell at the knees of Jesus, saying : " Depart from me, for I am a sinful man, O Lord."

9. For awe had seized on him and all his companions, at the draught of fish which they had taken.

10. And likewise on James and John, who were partners with Simon. And he said to Simon : " Fear not ; henceforth thou shalt be employed in taking men."

11. And running their barks on shore, they forsook all things, and followed him.

12. Now it happened, when he was in one of the towns, that behold, a man covered with leprosy saw Jesus, and falling on his face besought him, saying : " Lord, if thou wilt, thou canst make me clean."

13. And stretching out his hand, he touched him, and said : " I will, be thou clean." And immediately the leprosy left him.

14. And he charged him to tell no one : " But go, shew thyself to the priest, and make the offering for thy purification, as Moses commanded, for a proof to them."

15. But the reports about him spread more and more ; and crowds of people came to hear him, and to be healed of their infirmities.

16. And he continued to withdraw into solitary places, and to pray.

(v. 11.) This whole transaction is prophetic of the success which was to attend the preaching of the apostles ; and it is worthy of remark, that throughout Peter appears to hold the first place. The bark is his ; he it is that commands, he that holds converse with our blessed Lord, and he to whom the promise at the conclusion is given.

17. And it happened in one of those days, that as he was sitting and teaching, and pharisees and teachers of the law, who had come from all the villages of Galilee, and Judea, and Jerusalem, were also sitting, the power of the Lord was (manifested) in healing them.

18. And behold, men brought upon a bed a man who was paralytic, and sought to bring him in, and place him before him.

19. But finding no way by which they could bring him in on account of the crowd, they went upon the roof, and let him down, with his little bed, through the tiles, into the midst before Jesus.

20. And noticing their faith, he said to him : " Man thy sins are forgiven thee."

21. And the scribes and pharisees began to reason within themselves, " Who is this man, this utterer of blasphemy ? Who can forgive sins but God alone ?"

22. But Jesus, aware of their reasonings, said to them in answer, " Why do ye reason in your hearts ?"

23. Which is the more easy, to say ' thy sins are forgiven thee,' or to say ' rise up, and walk away ?'

24. But to the end ye may know that the son of man hath the power of forgiving sins on earth," (he said to the paralytic), " I say to thee, rise up, take thy bed, and go to thy home."

25. And instantly, rising up before them, he took the bed on which he had been lying, and went away to his home, giving glory to God.

26. And astonishment seized upon all, and they gave glory to God, and were filled with fear, saying, " We have seen things beyond conception to day."

27. And after this he went out, and seeing a tax-

gatherer by name Levi, sitting at the toll office, he said to him. "Follow thou me."

28. And leaving every thing, he rose up, and followed him.

29. And Levi made for him a great banquet in his house, and there was much company of tax-gatherers and others, who lay down to table with him.

30. And the pharisees and scribes snarled at his disciples, saying, "Why do ye eat and drink with tax-gatherers and sinners?"

31. And Jesus answered them, saying, "The healthy need not the physician, but the sick.

32. I came not to call righteous men, but sinners to repentance

33. But they said to him, "Why do the disciples of John fast often, and practise prayer, and those of the pharisees also, whilst thine are eating and drinking?"

34. And he said to them, "Can ye make the companions of the bridegroom fast, as long as the bridegroom is with them?"

35. But the days will come : and, wheu the bridegroom shall be taken from them, then, in those days, will they fast."

36. And he also spake this parable to them ; "No

(v. 36.) *Spake this parable.* In the corresponding passages in *Matt.* ix. 16, and *Mark* ii. 21, what is here called a parable, appears, without any such introduction, as part of the answer to the question of the pharisees, and a reason why the disciples of our Saviour do not fast. Taken as such, it is extremely enigmatical. But St. Luke here informs us that it was a parable, suggested probably by that question, though not a direct answer to it. As a parable, I conceive it to have this meaning : "My system and yours are incompatible. You cannot make them one by the union of both. Mine is new, and must be committed to new men, as the fittest observers of it. For those who are habituated to old practices, are not very ready to exchange them for new ones."

one putteth a patch from a new garment on an old one : otherwise he teareth the new, and the patch from the new suiteth not the old one.

37. And no one putteth new wine into old skins : otherwise the wine will burst the skins, and it will run out itself, and the skins will become useless.

38. But new wine must be put into new skins, that both may be preserved.

39. And no one that drinketh old wine, will readily call for new ; for he sayeth, *the old is better.*"

CHAPTER VI.

THE SABBATH : CHOICE OF APOSTLES : MORAL PRECEPTS.

1. Now it came to pass on the sabbath, called the second-first, that as he passed through the corn fields, his disciples plucked the ears, and ate, rubbing them through their hands

2. But some of the pharisees said to them, " Why do ye, what it is not lawful to do, on the sabbath day ?"

3. And Jesus made to them this answer ; " Have ye then never read what David did, when he and his companions were hungry ?

4. How he entered into the house of God, and took the loaves ' of the presence,' and ate, and also gave (of them) to his companions ; which loaves it is unlawful for any one but the priests to eat."

5. And he said to them ; " The son of man is lord even of the sabbath."

6. It happened also on another sabbath, that he entered into the synagogue and taught. And there was a man there, whose right hand was withered.

7. And the scribes and pharisees watched, whether he would heal on the sabbath, that they might find a subject of charge against him.

8. But he knew their reasonings, and said to the man with the withered hand, "Rise up, and stand in the midst." And he rose up, and stood.

9. And Jesus sayeth to them, "I will ask you a question : is it lawful to do good on the sabbath day, or to do evil? To save life, or to destroy it?"

10. And having looked round on them all, he said to the man "Stretch out thy hand." And he stretched it out, and his hand was restored to its former state.

11. But they were filled with rage, and communed with one another, what they should do to Jesus.

12. It happened also in those days, that he went on to the mountain to pray, and passed the night in the oratory of God.

13. But when the day brake, he called to him his disciples, and chose out of them twelve, whom he called apostles,

14. Simon, whom he named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphæus, and Simon who is called the zealous,

(v. 12.) *In the oratory of God*—ἐν τῇ προσευχῇ τοῦ θεοῦ—in oratione Dei. That the word should be rendered oratory, is evident. The Jewish places of prayer were known among the Greeks and Romans by the name of *proseuchæ*. See *Acts* xvi. 13; *Jos. Ant.* xiv. 10; and *Juvenal* :

"In quâ te quæro *proseuchâ*."—*Sat.* iii. 296.

16. And Judas the brother of James, and Judas the Iscariot, who became the traitor.

17. And coming down with them, he stopped in a plain, and (there was) a crowd of his disciples, and a great multitude of people from all Judea, and Jerusalem, and the coast of Tyre and Sidon,

18. Who had come to hear him, and to be healed of their infirmities : and also persons tormented by unclean spirits. And they were healed.

19. And all the people sought to touch him : for a virtue came out of him, and healed all.

20. But he, raising up his eyes on his disciples, said ; “ Blessed are ye, ye poor, for yours is ‘ the kingdom of God.’ ”

21. Blessed ye that hunger now, for ye shall be filled ; blessed ye that weep now, for ye shall laugh.

22. Blessed are ye, when men shall hate you, and shall throw you off, and shall abuse you, and shall throw contempt on your name as evil for the sake of the son of man.

23. In that day be ye glad, and leap through joy : for behold, your reward is great in heaven : for after this manner did their fathers do to the prophets.

24. But wo to you, ye rich, for ye are in possession of your comfort.

25. Wo to you who are filled, for ye shall hunger : wo to you who laugh now, for ye shall mourn and weep.

26. Wo to you, when all men shall speak in your praise : for after this manner did their fathers do to the false prophets.

27. But I say to you that hear me, love ye your enemies, do good to those that hate you.

28. Bless those that curse you, and pray for those that slander you.

29. And, if a man smite thee on a cheek, present to him the other: and, if he take from thee thy cloak, refuse him not thy coat also.

30. To every one that asketh of thee, give: and from him, who taketh what is thine, do not demand it back.

31. And, as ye would that men do to you, do ye to them in like manner.

32. And if ye love those who love you, what thanks do ye deserve? Why, even sinners love those who love them.

33. And if ye do good to those who do good to you, what thanks do ye deserve? Why, the very sinners do that.

34. And if ye lend to those, from whom ye expect to receive similar benefit in return, what thanks do ye deserve? Why even sinners lend to sinners, that they may be equally benefited in return.

35. But love your enemies, do good and lend without expectation of benefit; and your reward shall be great, and ye will be the sons of the Most High: for he is indulgent to the ungrateful and the wicked.

(v. 34.) This has often been translated as if it were advice to lend, though there were no hope of receiving back the value of the loan. But the meaning of our Saviour is, that we should do good disinterestedly—that, in lending to another, we should not look forward to the probability of receiving from him a similar accommodation.

(v. 35.) *Without expectation of benefit*—*μηδὲν ἀπελπίζοντες*—nil inde sperantes. The Latin version has been severely condemned, because *ἀπελπίζειν*, in classic writers, means to despair. But it might have a very different meaning, in the colloquial language of the time when the evangelist wrote; and the very context shews the signification attached to it: *μηδὲν ἀπελπίζοντες* is evidently opposed to *ἐλπίζετε ἀπολαβεῖν*, and must mean *μηδὲν ἐλπίζοντες ἀπολαβεῖν*.

36. Be ye therefore compassionate, as your father is compassionate.

37. Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned ; forgive, and ye shall be forgiven.

38. Give, and ye shall receive gifts : good measure, and pressed down, and shaken together, and running over, shall they give into your laps : for with the measure that ye mete withal, shall it be meted to you again."

39. He also spake to them this parable. "Can a blind man lead the blind ? Will not both fall into the pit ?

40. The scholar is not above his teacher : but each one will be perfect, if he become as his teacher.

41. Why seest thou the mote which is in thy brother's eye, and yet art not aware of the beam which is in thine own eye ?

42. Or how canst thou say to thy brother, 'brother let me draw the mote out of thine eye,' when thou dost not perceive the beam in thine own eye ? Hypocrite, draw first the beam out of thine own eye, and then thou wilt see to draw the mote out of thy brother's eye.

43. For it is not a good tree that yieldeth evil fruit ; nor an evil tree that yieldeth good fruit.

44. For every tree is known by its fruit : for they gather not figs of thorns, nor do they pluck the grape from the bramble bush.

45. From the good store in his heart the good man bringeth forth good ; and the evil man from his evil store bringeth forth evil. For it is from the abundance of the heart that the mouth speaketh.

46. But why do ye call me, ‘ Lord, Lord ;’ and yet do not what I say ?

47. Every one that cometh to me, and heareth my words, and practiseth them, I will show you to whom he is like,

48. He is like to a man who built a house, and dug deep, and laid the foundation upon the rock ; and at the time of the flood the torrent burst against that house, but could not shake it, because it was founded upon the rock.

49. But he that heareth and practiseth not, is like to a man who built a house upon the soil without foundation ; and the torrent burst against it, and immediately it fell ; and great was the ruin of that house.

CHAPTER VII.

THE FAITH OF THE CENTURION : THE SON OF THE
WIDOW OF NAIM : JOHN’S MESSAGE TO JESUS : HE
DINES WITH A PHARISEE.

1. When he had fully delivered all these lessons in the hearing of the people, he went into Capernaum.

2. Now there was a slave of a certain centurion, of great worth to him, who was sick, and like to die.

3. And hearing of Jesus, he sent to him the elders of the Jews, to beseech him that he would come, and save the life of his slave.

4. But they, accosting Jesus, earnestly besought him, saying, “ He deserves that thou shouldst do him this favour.

5. For he loveth our nation, and he it was, who built our synagogue.”

6. Now Jesus went along with them : and when he was not far from the house, the centurion sent friends to

him, saying, "Lord do not trouble thyself: for I am not worthy that thou enter under my roof.

7. Wherefore I have not presumed to come to thee in person: but do thou speak only a word, and my page will be healed.

8. For I myself am one under command, and have soldiers under me: and I say to this man, 'go' and he goeth, and to another 'come,' and he cometh, and to my slave 'do this,' and he doeth it."

9. But Jesus hearing this, wondered at him; and turning to the people that followed him, he said, "Verily I say to you, I have not found so great a faith even in Israel."

10. And the messengers returning to the house, found the slave, who had been sick, recovered.

11. And it happened the next day, that he went to the town called Naim, and there went with him a good company of disciples, and a multitude of people.

12. But as he approached the gate of the town, behold a dead man was brought out, the only begotten son of his mother, who was herself a widow. And with her there was a good company of the townspeople.

13. And the Lord seeing her, was moved with compassion for her, and said to her, "Weep not."

14. And advancing, he touched the bier, (those who bare it, stood still :) and said, "Young man, I say to thee, arise."

15. And the dead man sate up, and began to speak: and he gave him to his mother.

16. And awe seized upon all, and they gave glory to God, saying, "A great prophet hath risen among us, and God hath visited his people."

17. And this saying concerning him spread throughout Judea, and all the neighbouring country.

18. And the disciples of John told *him* of all these things.

19. And John calling to him some two of his disciples, sent them to Jesus, to say to him, “Art thou he who was to come, or are we to look for another?”

20. And the men coming to him said; “John, the baptist, hath sent to thee, to say, “*Art thou he who was to come, or are we to look for another?*”

21. Now at that time he was healing many from diseases, and pains, and evil spirits, and giving sight to many blind persons.

22. And Jesus returned to them this answer: “Go and carry back to John what ye have seen and heard; the blind see again, the lame walk about, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the good tidings announced to them.—*Is. lxi. 6.*

23. And happy is the man who findeth no cause of offence in me.”

24. But on the departure of John’s messengers, he began to speak to the people respecting John. “What went ye out into the wilderness to see? A reed shaken by the wind?

25. But what did ye go out to see? A man clothed in soft raiment? Lo, the men who wear costly raiment, and live voluptuously, are in the palaces of kings.

26. But what did ye go out to see? A prophet? Yea, I say to you, even much more than a prophet.

27. For he is the man of whom it was written, *behold, I send my messenger before thy face, who shall prepare thy way before thee.*—*Mal. iii. 1.*

28. For I say to you, among the born of women a greater prophet than John the baptist there is not : yet the lesser in the kingdom of heaven is greater than he."

29. And all the people that hearkened to him, and the tax-gatherers, have acknowledged the righteousness of God, having been baptized with the baptism of John.

30. But the pharisees and the lawyers have rendered the design of God of none effect, as far as regarded themselves, not having been baptized by him."

31. "Whereunto then shall I liken the men of this present race, and to whom are they like ?

32. They are like to children sitting in the market place, and calling to each other in these words : ' We have piped to you on the flute, and ye have not danced ; we have sung the song of mourning, and ye have not wailed.'

33. For John the baptist came, neither eating bread, nor drinking wine, and ye say, he hath a fiend.

(v. 28.) *Prophet.* The reader should be aware that the word prophet did not, in the style of this age, necessarily denote a person who foretold things to come. It was applied to all who were believed to speak under the guidance or influence of the holy spirit.

(v. 29.) I conceive, that from this verse to v. 36, we have a continuation of the same discourse of our Saviour, in vindication of the conduct of God, as far as regarded the rejection of the scribes and pharisees. The people and the tax-gatherers submitted as sinners to the baptism of John—the others refused. Our Saviour came after John ; but his indulgent charity was not more successful than the austere virtue of his precursor. None but sinners and tax-gatherers accepted the proffered mercy. Their example, however, furnished a sufficient justification of the ways of divine wisdom in the subsequent rejection of the Jews, because it shewed that the fault was entirely their own.

(v. 31.) In the printed text this verse begins with the words—*But the Lord said.* They are wanting in several MSS., and are rejected by the best critics.

34. But the son of man came eating and drinking, and ye say behold a glutton, and a wine-drinker, a friend of tax-gatherers and sinners.

35. And the wisdom (of God) hath been proved righteous by all her children."

36. Now one of the pharisees asked him to eat with him; and entering the house he lay down to table.

37. And behold a woman, who was a sinner in the town, as soon as she learned that he was at table in the house of the pharisee, brought a vial of balsam,

38. And standing behind at his feet, began to water his feet with her tears, and wiped them with the hair of her head, and kissed his feet and anointed them with the balsam.

39. But the pharisee, that had invited him, seeing her, said within himself, if this man were a prophet, he would have known who and what manner of woman it is that toucheth him—for she is a sinner.

40. But Jesus took occasion to say to him: "Simon, I have something to say to thee." He replied, "Say it master."

41. "There were two debtors of the same creditor. The one owed five hundred pence, the other fifty,

42. And as they had not the means of payment, he

(v. 37.) *Vial of balsam.* See *Matt.* xxvi. 7.

(v. 39.) *For—ὅτι—quia.* 'Οτι in this place does not point out the cause—for her being a sinner would be no reason why Christ should know what she was; but it points out the occasion which suggested this train of reasoning to the mind of the pharisee. Her being a sinner suggested to him doubts of Christ being a prophet.

(v. 41.) *Five hundred pence*—about £15. 12s.

Fifty pence—about £1. 11s.

forgave them both. Now which of the two will love him most ?

43. Simon made answer, " He, I imagine, to whom he forgave most." And he replied, " Thou hast judged rightly."

44. Then turning towards the woman, he said to Simon, " Seest thou this woman ? When I came into thy house thou gavest me no water for my feet : but she hath watered my feet with her tears, and wiped them with her hair.

45. Thou gavest me no kiss, but she, from the moment of her entrance, hath not ceased to kiss my feet.

46. Thou hast not anointed my head with oil : but she hath anointed my feet with balsam.

47. Wherefore I say to thee, her sins, many as they are, have been forgiven her—for she hath loved much. But he to whom little hath been forgiven, loveth little."

48. But to her he said, " Thy sins are forgiven."

49. And the other guests at table began to say in their own minds, " Who is this man that even forgiveth sins ?"

50. But he said to the woman, " Thy faith hath saved thee. Go in peace."

CHAPTER VIII.

PARABLES AND MIRACLES.

1. Now after this it came to pass, that he travelled through town and village, proclaiming and announcing

(v. 47.) *Many as they are.* In the original, our Saviour does not merely say that many sins are forgiven her, but lays a stress on their multitude—*αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί.*

For—ὅτι—quia. Here again, *ὅτι*, as in v. 39, does not point out the cause why. The whole reasoning of our Lord, both before

the good tidings of 'the kingdom of God,' both he and the twelve with him,

2. And certain women, who had been healed from evil spirits, and infirmities ; Mary, who was called Magdelene, from whom seven fiends had been cast out,

3. And Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, who out of their own property ministered to him.

4. Now when a great multitude had assembled, and the inhabitants of the towns, one after another, had resorted to him, he spake to them in a parable.

5. "The sower went out to sow his seed. Now, as he sowed, some fell by the way side, and was trodden under foot, and the birds of heaven ate it up.

6. And other some fell upon a rock, and when it had sprung up it withered, because it wanted moisture.

7. And other some fell in the midst of the thorns : and the thorns grew up with it, and choked it.

8. And other some fell on good soil, and springing up, it bare fruit a hundred fold." And saying this, he called out, "He that hath ears to hear, let him hear."

9. But his disciples asked him what that parable meant.

10. And he said, "To you it is given to know the mysteries of the kingdom of God : but to the rest in parables : so that looking they do not see, and hearing they do not understand.

and after, goes to prove that love and gratitude are the consequences of the benefit, and in proportion to it. Her love was not then the cause of forgiveness, but the consequence : *ὅτι* marks the reason of her acting as she had done.—She hath washed and dried, and anointed my feet, because she loveth much.

11. But the parable hath this meaning : the seed is the word of God.

12. By the way side are meant the hearers, when the Devil comes and taketh the seed away from their hearts, so that they believe not, and are not saved.

13. By the rock, those who hear and receive the word with joy, but they have no root ; they believe for a while, but in the time of trial they fall away.

14. By the land with thorns those who hear, but going away are choked with the cares and riches and pleasures of life, and bring no fruit to maturity.

15. But by the good soil they, who hearing the word with a good and sincere heart, retain it, and wait patiently, bringing forth fruit.

16. No man, who lighteth a candle, covereth it with a dish, or placeth it under a bed, but putteth it on a stand, that those who enter may see the light.

17. For nothing is covered that shall not be brought to light, nothing is hidden that shall not be known, and placed in the light.

18. Attend then to the manner in which ye hear. For to him who hath, there shall be given : but from him who hath not, even that which he seemeth to have, shall be taken away.

19. Now his mother and brethren came towards him, but could not approach him on account of the crowd.

20. And it was told him by some, who said, "Thy mother and thy brethren stand without, wishing to see thee."

(c. 14.) *Of life*—*τοῦ βίην*. This word shews the meaning of *αἰῶρος*, in the corresponding texts of the two former evangelists.

21. But he made answer, " My mother and my brethren are those, who hear the word of God, and do it."

22. Moreover it happened on one of those days that he went with his disciples on board a bark, and said to them, " Let us pass to the other side of the lake." And they put forth.

23. Now, as they sailed along, he fell asleep : and there came down such a storm of wind on the lake, that they were filled, and were in danger.

24. And they went and awakened him, saying ; " Master, master, we are perishing." But he rose, and rebuked the wind and the swell of the water ; and they ceased, and there came a calm.

25. And he said to them, " Where was your faith ?" But they, being stricken with awe and amazement, said, one to another, " What manner of man is this : for he biddeth the winds and the waves, and they obey him."

26. And they sailed down to the country of the Gadarenes, which is on the opposite shore to Galilee.

27. Now as he disembarked on land, a man met him, belonging to the towu, who had long been possessed with fiends, and who neither wore clothes, nor lived in a house, but among the tombs.

28. And when he saw Jesus, he uttered a shout, fell down before him, and said with a loud voice, " What hast thou to do with me, Jesus, son of the most high God ? Do not, I beseech thee, torment me."

29. For he had ordered the unclean spirit to come out of the man : which on many occasions had seized upon him : and then, though the man was bound with chains and fetters, he would break his bonds, and was carried away by the fiend into the wilderness.

30. And Jesus asked him, saying, "What is thy name?" And he answered, "Legion:" because many fiends had entered into him.

31. And they begged that he would not bid them go into the abyss.

32. Now there was there a herd of a good many swine feeding on the mountain. And they prayed him to permit them to enter into *them*. And he gave them permission.

33. And the fiends, leaving the man, entered into the swine. And the herd rushed down the precipice into the lake, and was drowned.

34. But the herdsmen, seeing this, fled; and related it in the town, and the country.

35. And the people went out to see what had happened: and they came to Jesus, and found the man, whom the fiends had left, sitting at the feet of Jesus, clothed and in his senses. And they were filled with awe.

36. And the spectators of the fact also told them, how the possessed man had been healed.

37. And the whole population of the district of the Gadarenes, besought him to depart from them, because they were in great fear. And going back into the bark, he returned.

38. And the man whom the fiends had left, begged to continue with him: but Jesus dismissed him with these words:

39. "Return to thy home, and relate what great things God hath done for thee." And he departed, publishing

(v. 31.) *The abyss*. By this term in Scripture is meant the place of punishment of the wicked spirits. Their fear of being sent back to this place seems to have induced them to ask permission to enter the swine.

throughout the town, what great things Jesus had done for him.

40. Now it came to pass that, on the return of Jesus, he was welcomed by the multitude : for all had been waiting for him.

41. And lo, a man by name Jairus, who was the ruler of the synagogue, came, and falling at the feet of Jesus, besought him to go to his house.

42. Because he had an only begotten daughter about twelve years old ; and she was dying. Now, as he went, the people thronged about him,

43. And a woman, who had been afflicted for twelve years with an issue of blood, and had spent all her property upon physicians, no one of whom was able to cure her,

44. Came behind, and touched the tuft of his cloak ; and that instant her issue of blood was stanchèd.

45. And Jesus said, " Who is it that touched me ? " As all denied it, Peter and his companions said to him, " Master, the crowd throngeth about thee, and presseth upon thee, and dost thou ask, who is it that touched me ? "

46. But Jesus said : " Some one hath touched me : for I felt the power going out from me. "

47. Then the woman seeing that she had not escaped notice, came trembling, and falling down before him, told him in presence of all the people, on what account she had touched him, and how she was immediately healed.

48. And he said to her ; " Daughter, thy faith hath made thee whole. Go in peace. "

49. While he was yet speaking, there came some one to the ruler of the synagogue, saying to him ; " Thy daughter is dead. Do not trouble the master. "

50. But Jesus hearing it, made him this answer ; “ Fear not : only believe, and she shall be healed.”

51. And coming to the house, he allowed no one to enter, but Peter and James and John, and the father and mother of the maid.

52. And they were all wailing and beating their breasts. But he said : “ Wail not : she is not dead, but sleepeth.”

53. And they jeered at him, knowing that she was dead.

54. But he ordered them all out, and taking her by the hand, spake to her these words, “ Girl, arise.”

55. And her spirit returned ; and she stood up forthwith : and he bade them to give her to eat.

56. And her parents were amazed : but he ordered them to tell the fact to no one.

CHAPTER IX.

MISSION OF THE APOSTLES : MULTIPLICATION OF LOAVES : TRANSFIGURATION.

1. Now, calling to him the twelve apostles, he gave to them power and authority over all fiends, and to heal distempers.

2. And he sent them to announce the ‘ kingdom of God,’ and to cure the infirm.

3. And he said to them, “ Make no provision for your journey, neither staves, nor scrip, neither bread nor money, nor to have two coats a-piece.

4. And into whatsoever family ye enter, remain there, and depart not thence.

(v. 4.) *Depart not thence*—ἐκεῖθεν ἐξέρχεσθε. The translation of the vulgate reads *μὴ* before the verb, and it is plainly required by the meaning of the precept.

5. And whosoever will not receive you, leave that township, and shake off even the dust from your feet, for a testimony against them."

6. And they departed, and traversed the villages, announcing the good tidings, and healing (the sick) everywhere.

7. Now Herod the Tetrach heard of all the things which he had done, and was at a loss, because it was said

8. By some, that John was risen from the dead; by some that Elias had appeared, and by others that one of the ancient prophets had returned to life.

9. And Herod said, "John I have beheaded: but who is this man of whom I hear so much?" And he sought to see him.

10. And the apostles on their return told him all that they had done; and taking them with him he withdrew privately into a desolate place of the township of Bethsaida.

11. But the people learning it, followed him: and he received them, and spake to them of 'the kingdom of God,' and healed those that stood in need of healing.

12. Now the day began to fall. And the twelve came, and said to him: "Dismiss the people, that they may go unto the neighbouring villages and farms, to procure lodgings and provisions; for here we are in a desolate place."

13. But he said to them; "Do ye give them to eat." They answered, "We have no more than five loaves and two fishes; unless we were to go, and to buy food for all this multitude."

14. For there were about five thousand men. But he said to his disciples, "Make them lie down in parties of about fifty together."

15. Now they did so ; and made them all lie down.

16. But he, taking the five loaves and the two fishes, looked up to heaven, and blessed them, and brake them, and gave them to his disciples, that they might set them before the people.

17. And all did eat, and were satisfied : and they carried away the remains of the fragments, twelve baskets full.

18. Now it happened that, as he was praying in private, and his disciples were with him, he asked them saying, "Who do the people say that I am?"

19. They made answer, "John the baptist : but some, Elias ; and others, that one of the ancient prophets hath risen again."

20. Then he said to them : "But who do ye say that I am?" Simon Peter answered, saying, "The Messiah of God."

21. But he commanded them with strict injunction, to tell no one of this,

22. Saying, "It behoveth the son of man to suffer much, and to be rejected by the elders, and the high priests, and the scribes, and to be put to death, and to rise again on the third day."

23. And he said to them all : "If any one be willing to come after me, let him renounce himself ; and take up his cross daily, and follow me.

24. For whosoever shall seek to save his life, will lose it ; but he who shall lose his life for my sake, will save it.

25. For what profit bath that man, who gaineth the whole world, yet loseth or ruineth himself?

26. For whosoever shall be ashamed of me, or of my words, of him the son of man will be ashamed, when he shall come in his own glory, and that of the father, and of the holy angels.

27. But I say to you of a truth, that some of those who stand here, will not taste of death, before they see 'the kingdom of God.' "

28. Now it happened that about eight days after these words, he took with him Peter, and James, and John, and went upon the mountain to pray.

29. And while he prayed, the appearance of his countenance was changed, and his garments became white of the most dazzling brightness.

30. And behold two men were conversing with him, and they were Moses and Elias,

31. Who appeared in glory, and spake of the end which he was to accomplish in Jerusalem.

32. But Peter and his companions had been overpowered with sleep; and awakening they saw his glory, and the two men standing by him.

33. And it happened that, as they were withdrawing from him, Peter said to Jesus, "Master, it is good for us to be here: let us make three huts, one for thee, one for Moses, and one for Elias," without knowing what he said.

34. But while he was speaking, a cloud came and overshadowed them; and the disciples were struck with awe as they (the others) entered into the cloud.

(v. 31.) *The end which he was to accomplish.* The death which he was to undergo.

35. And a voice issued from the cloud, saying, "This is my son, my beloved ; hear ye him."

36. And during the utterance of the voice, Jesus was found to be alone. And they kept this secret, and told to no one at that time aught of what they had seen.

37. Now it came to pass the next day, that, as they came down from the mountain, a great multitude met them.

38. And one of the company called out, saying, "Master, I pray thee, cast thine eyes on my son, for he is my only begotten.

39. And behold a spirit seizeth him, and causeth him forthwith to cry out, and throweth him into convulsions with foaming, and will hardly depart from him, after he hath bruised him.

40. And I asked thy disciples to cast him out ; yet they could not."

41. But Jesus made answer, "Unbelieving and erring race ! how long shall I be among you, and bear with you ? Bring thy son hither."

42. And as he approached, the fiend threw him down in convulsions.

43. But Jesus rebuked the unclean spirit and healed the boy, and restored him to his father.

44. And all were in amazement at the great power of God ; and while they all wondered at everything which he did, he said to his disciples ; " Lay up all these words in your hearts ; for the son of man is to be delivered into the hands of men."

45. But they understood not this word : it was veiled from them, so that they comprehended it not : and they dared not ask any question respecting it.

46. Now a debate arose among them, which of them were the greater.

47. But Jesus knowing the reasonings of their hearts, took hold of a child and placed him beside himself.

48. And said to them; "Whosoever receiveth this child in my name, receiveth me; and whosoever receiveth me, receiveth him that sent me. For the lesser among you all, he is the greater."

49. But John accosting him said; "Master, we saw a man casting out fiends in thy name; and we forbade him, because he followeth not with us."

50. And Jesus said to him: "Forbid him not: for he who is not against you, is for you."

51. Now it happened that when the days of his retirement were accomplished, he set his face stedfastly on the road to Jerusalem.

52. And he sent messengers before him: and they on their way entered into a town of the Samaritans, to prepare for him there.

53. But they would not receive him; because he had the appearance of one going to Jerusalem.

(v. 45.) They would not believe that their master was actually to be put to death, and therefore persuaded themselves that he was speaking, as usual, in a figurative or allegorical language. He did not undeceive them. When the time came, they would recollect and understand what he had said.

(v. 51.) *Retirement*—ἀνάληψις—assumptio. This is the only passage in which the word occurs in the New Testament. It is susceptible of different meanings. The Latin translator has rendered it *assumptio*, referring it, perhaps, to his ascension. More probably, it denotes the time during which he withdrew from the notice of the Jews in the capital and in Judea, and confined his preaching within the remote province of Galilee. That time was now concluded, and he was going to Jerusalem.

54. And his disciples James and John noticing this, said, "Lord, is it thy will that we call down fire from heaven to consume them?"—4 *Kings*, i. 9.

55. But he turned and rebuked them, saying, "Ye know not of what manner of spirit ye are."

56. The son of man came not to destroy the lives of men, but to save their souls." And they went away to another village.

57. And it happened that while they were walking along, some one said to him, "I will follow thee, wheresoever thou goest."

58. Jesus said to him: "The foxes have burrows, and the birds of heaven have shelter: but the son of man hath not where to repose his head."

59. And he said to another, "Follow thou me." But he said, "Lord allow me first to go and bury my father."

60. But Jesus said to him, "Leave the dead to bury their dead: but do thou go, and announce 'the kingdom of God.'"

61. And another said, "I will follow thee, Lord, but give me leave first to bid farewell to my family."

62. Jesus said to him, "No one that hath put his hand to the plough, and looketh back at the things behind him, is fit for the 'kingdom of God.'"

(v. 53.) This was on account of their objection to the temple at Jerusalem, to which it was supposed that the travellers were going.

(v. 56.) *Lives—souls*. In the Greek we have but one word for both—*ψυχὰς*.

(v. 59.) *To bury my father*. The reader will remember, that the omission of this duty was considered a heinous crime by the Jews, that the ceremony lasted seven days, and often entailed a ruinous expense on the son.—*Jos. de Bel.* ii. 1.

CHAPTER X.

THE SEVENTY-TWO DISCIPLES : THE CHARITABLE
SAMARITAN : MARTHA AND MARY.

1. After this he appointed seventy-two other (disciples), and sent them two and two before his face, into every town and place, which he meant to visit.

2. And he said to them : "The harvest, indeed, is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers unto his harvest.

3. Go ye : behold I send you as lambs into the midst of wolves.

4. Carry not bag, nor scrip, nor sandals : nor (tarry to) salute persons by the way.

5. And into whatsoever family ye enter, first of all say, 'peace be to this house.'

6. And if a son of peace dwell there, on him your peace shall rest : otherwise it shall return to you.

7. And make your abode in the same family, eating and drinking such things as they may afford. For the labourer is deserving of his hire. But do not shift from one family to another.

8. And into whatsoever town ye enter, if they receive you, eat what may be placed before you.

9. And heal the sick that are therein, and say to them 'the kingdom of God' is approaching to you."

(v. 1.) *Sent them two and two.* He was on his way to Jerusalem, and these disciples had to announce his approach.

(v. 9.) *The kingdom of God is approaching.* This was the announcement with which they prepared the people to receive him.

10. But into whatsoever town ye may enter, if they receive you not, go into the streets and say ;

11. ' The very dust of your town that cleaveth to us, we brush off to you again : yet know this, that the ' kingdom of God ' is approaching to you.'

12. I say to you that it shall be more tolerable in that day for Sodom than for such town.

13. Wo to thee Corozain, wo to thee Bethsaida ; for had the wonders wrought in you, been wrought in Tyre and Sidon, long ago had they sitten down, and repented in sackcloth and ashes.

14. But at the judgement it will be more tolerable for Tyre and Sidon than for you.

15. And thou Capharnaum, raised as thou art up to the heavens, thou shalt be plunged down into hell.

16. He that heareth you, heareth me ; and he that despiseth you, despiseth me : but he that despiseth me, despiseth him that sent me."

17. Now the seventy-two returned with joy, saying, " Lord, the fiends themselves have been subject to us in thy name."

18. But he said to them, " I saw Satan fall like lightning from heaven.

19. Behold, I have given you power to trample on serpents and scorpions, and on all the might of the enemy : and nothing shall injure you.

20. But do not rejoice, because the spirits are subject to you : rejoice, because your names are written in heaven."

21. At that moment, in a transport of the spirit, he said : " I give praise to thee, father, Lord of heaven and earth, because thou hast hidden these things from the

wise and the learned, and hast revealed them to little ones. Yea, father, because such hath been thy good pleasure.

22. All things have been delivered to me by my father, and no one knoweth the son, who he is, but the father; nor the father who he is, but the son, and he to whom the son chooseth to reveal it."

23. And turning to his disciples, he said: "Happy the eyes which see what ye see.

24. For I say to you, many prophets and kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them."

25. Now behold, a lawyer stood up to try him, and said: "Master, what shall I do to inherit everlasting life?"

26. But he said to him, "What is written in the law? How readest thou?"

27. He gave this answer: "*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*"—Deut. vi. 5; Lev. xix. 18.

28. And he said to him: "Thou hast answered rightly; do this, and thou shalt live.

29. But he, wishing to vindicate himself, said to Jesus: "But who is my neighbour?"

30. And Jesus said in return: "A certain man, going

(v. 29.) *To vindicate himself*—δικαιοῦν—justificare. It may mean, to prove his own righteousness, or, to shew that he had reason to ask the question, by moving a doubt respecting the meaning of the word *neighbour*. For the Jews restrained it to their own countrymen, and treated all others as enemies—"adversus omnes alios hostile odium."—*Tac. Hist.* v. 5.

down from Jerusalem to Jericho, fell in with robbers, who stripped and wounded him, and left him half dead.

31. Now it chanced that a certain priest went down by the same road; but when he saw him, he passed by on the opposite side.

32. In the same manner a Levite, when he was near the place, and saw him, passed on the opposite side.

33. But a Samaritan, being on a journey, came near him, and seeing him, was moved with compassion.

34. And approaching, he bound up his wounds, pouring wine and oil into them, and placed him on his own beast, and led him to an inn, and took care of him.

35. And the next day, he took out two denarii, and gave them to the host, and said: 'Take thou care of him, and whatever thou shalt lay out over and above, I, on my return, will repay thee.'

36. Now which of these three appeareth to thee to have been a neighbour to him, who fell in with the robbers?"

37. But he said: "He who shewed compassion to him." And Jesus said to him: "Go thou, and do the like."

38. Moreover it came to pass, that, as they proceeded, he entered a certain village in which a woman, named Martha, received him in her house.

39. Now she had a sister called Mary, who sate at the feet of Jesus, and hearkened to his word.

40. And Martha was greatly hurried with much serving: and, presenting herself before him, she said:

(v. 35.) *Two denarii*, in value about 1s. 3d.

(v. 38.) *Village*. It was Bethania.

“Lord, hast thou no concern that my sister hath left me alone to serve? Tell her to help me.”

41. But Jesus said to her in answer, “Martha, Martha, thou troublest thyself with many things.

42. One only is necessary. Mary hath chosen the good part, which shall not be taken from her.”

CHAPTER XI.

PRAYER AND ITS EFFICACY.—THE CASTING OUT OF FIENDS.—THE HYPOCRISY OF THE PHARISEES.

1. Now it happened that, when he was praying in a certain spot, one of his disciples said to him, as soon as he had done, “Lord do thou teach us to pray, as John taught his disciples.”

2. And he said to them, “when ye pray, say: Father, hallowed be thy name: thy kingdom come:

3. Give us to day our daily bread:

4. And forgive us our sins, for we forgive all that are indebted to us, and lead us not into temptation.”

5. And he said to them; “Which of you shall have a friend, who shall come to him in the middle of the night, and say to him, ‘Friend, lend me three loaves:

6. For my friend hath come to me off the road, and I have nothing to set before him?’

7. And shall reply from within; ‘Do not trouble me: the door is now fast: and my children as well as myself are in bed: I cannot rise to give thee’—

8. Yet, if he continue to knock, which of you, I say, though he may not rise and give him for friendship, will

(v. 42.) Ἐν ἀγαθῇ—*the good*—*optimam*, the best.

not rise on account of his importunity, and give him as many as he may have need of.

9. Therefore I say to you : ask, and they shall give to you : seek, and ye shall find ; knock, and they shall open to you.

10. For every one who asketh, receiveth ; and who seeketh, findeth ; and who knocketh, hath the door opened to him.

11. Is there a man among you, who, if his son ask him for bread, will give him a stone ? Or if he ask for fish, will give him a serpent in place of fish ?

12. Or if he ask for an egg, will hold out to him a scorpion ?

13. If ye then, evil as ye are, know how to bestow good gifts upon your children ; how much more will your father who (giveth) from heaven, give a good spirit to those that ask him ?”

14. Now he was casting out a fiend, and the man was dumb. And when the fiend was cast out, the dumb man spake, and the people wondered.

15. And some of them said, “ it is through Beelzebub, the prince of fiends, that he casteth out fiends :”

16. While others for a trial asked him for a sign from heaven.

17. But he, aware of their thoughts, said to them : “ Every kingdom divided against itself, will be laid desolate, and house against house will fall.

18. If then Satan be divided against himself, how shall his kingdom stand ; for ye say that I cast out fiends through Beelzebub.

19. If I cast out fiends through Beelzebub, through

whom do your children cast them out? Therefore they shall be your judges.

20. But if I cast out fiends by the finger of God, then truly the 'kingdom of God' must have come upon you unawares.

21. When the strong man in armour guardeth his court, all that he possesses, is in peace.

22. But if one, who is stronger than he, come upon him, and conquer him, he will take away the arms in which he trusted, and divide his spoils.

23. He that is not with me, is against me, and he that doth not gather with me, scattereth.

24. When an unclean spirit is gone out of a man, he wandereth through places without water in search of a resting place, and not finding any, sayeth, "I will return into my house which I left."

25. And when he is come, he findeth it swept and put in order.

26. Then goeth he, and taketh to himself seven other spirits more wicked than himself, and they enter in, and fix their abode there. And the last state of that man becometh worse than the first."

27. Now it happened that, when he had said these things, a certain woman in the crowd raised her voice, and said; "Blessed is the womb that bare thee, and the breasts which gave thee suck."

28. But he said; "Yea, rather blessed are they that hear the word of God, and keep it."

29. Then, as multitudes assembled round him, he began to say, "This race is a wicked race. It seeketh a sign,

but no sign shall be given to it, unless it be the sign of Jonas the prophet.

30. For as Jonas was a sign to the Ninivites, so shall the son of man be to this race.

31. The queen of the South shall rise up at the judgement against the men of this race, and shall prove them guilty ; for she came from the bounds of the earth to hearken to the wisdom of Solomon, (2 *Chron.* ix. 1) and behold, something more than Solomon is here.

32. The men of Niniveh shall stand up at the judgement against the men of this race, and shall prove them guilty ; for they repented at the preaching of Jonas (*Jon.* iii. 5.) and, behold something more than Jonas is here.

33. No one lighteth a lamp to place it in concealment, or under a measure, but upon a stand, that all who enter, may see the light.

34. The light of thy body is thine eye. If thine eye be clear, thy whole body will be lightsome : but if thine eye be naught, thy whole body will be darksome.

35. Take heed therefore that the light which is in thee do not become darkness.

36. If then thy whole body be lightsome without any portion of darkness, all about thee will be lightsome, as when a lamp with its flame enlighteneth thee."

37. Now, while he was speaking, a certain pharisee asked him to dine with him. And he entered and lay down to table.

38. And the pharisee observing it, wondered that he did not wash before dinner. But the Lord said to him ;

39. " Now ye, O pharisees, cleanse the outside of the cup and the platter : but your own inside is full of injustice and wickedness.

40. Fools as ye are, did not he who made that which is without, also make that which is within?

41. Nevertheless, what is still in your power, give alms; and behold, all things are clean to you.

42. But wo to you, ye pharisees, for ye pay the tithe of mint, and of rue, and of every sort of herb, but pass over justice and the love of God. It was your duty to practise these things, and not to omit those.

43. Wo to you, ye pharisees, for ye love the first seats in the synagogues, and salutations in public places.

44. Wo to you, for ye are as graves that appear not, and are not noticed by those who walk over them."

45. And one of the lawyers interrupting him, said: "Master, by such discourse as this thou art injurious to us also."

46. But he said: "Wo to you also, ye lawyers, for ye burthen men with burthens difficult to bear, but will not move a finger to ease the burthens.

47. Wo to you, that build the sepulchres of the prophets who were slain by your fathers.

48. Surely ye both attest and approve the deeds of your fathers. Because they killed them, ye build their sepulchres.

(v. 41.) *What is still in your power*—τὰ ἐνόντα—quod superest. Some critics are positive that this phrase means *your present property*, which you must give in alms: others, *the contents* of the dish and platter, which are to be so given. It appears to me, that the Latin translator has seized the true meaning; that there still remained in their power to give alms in reparation of their injustice and rapacity—advice which Zachæus is recorded to have followed soon afterwards, xix. 8.

(v. 48.) They *attest* the deeds of their fathers, by building the sepulchres of those killed by their fathers. They *approve* the deeds of their fathers, by imitating their vices.—See the parallel passage, *Matt.* xxiii. 32.

49. On this account did the wisdom of God say ; I will send to them, prophets and messengers, and out of them will they slay (some) and persecute (others.)

50. So that the blood of all the prophets, shed from the foundation of the world, will be required of this race ;

51. From the blood of Abel to the blood of Zachary who fell between the altar and the sanctuary ; yea I tell you, it will be required of this race.

52. Wo to you, ye lawyers, for ye have carried away the key of knowledge : and have neither entered yourselves, nor allowed those, that were going in, to enter."

53. Now when he had said this, the pharisees and lawyers began to stand up to him fiercely, and to question him, on many points,

54. Seeking to ensnare him, and to catch from his mouth matter of accusation against him.

CHAPTER XII.

THE LEAVEN OF THE PHARISEES : BLASPHEMY AGAINST THE HOLY GHOST : THE PARABLE OF THE RICH MAN : THE UNFAITHFUL STEWARD.

1. At which time the people crowded together by tens of thousands, so as to tread on one another : and he be-

(v. 50.) The meaning cannot be, that the Jews of that day were to answer for the death of Abel by the hand of his brother Cain. God in the law had threatened to visit their transgressions with temporal chastisements ; and this he had done on several occasions : but then, " in his wrath he had remembered mercy. Though individuals suffered, *the nation* had been preserved. But now they were about " to fill up the measure of their fathers ;" to perpetrate a deed far more heinous than any perpetrated by their ancestors. Punishment would follow, but no longer tempered with mercy ; and the race of Abraham would be swept from among the nations, as if God had waited till that day to avenge all the righteous blood shed from the foundation of the world.

gan to say to his disciples ; “ Beware to yourselves of the leaven of the pharisees, which is hypocrisy.

2. For nothing is covered which shall not be uncovered : nothing hidden which shall not become known.

3. So that what ye have said in darkness, shall be heard in the light : and what ye have whispered in the closets, shall be proclaimed on the house-tops.

4. But I say to you, my friends, fear not those who may kill the body, and after that have nothing more that they can do.

5. But I will shew you whom to fear : fear ye him who, after he hath killed, hath power to cast into hell ; yea, I tell you fear ye him.

6. Are not five sparrows sold for two asses ? Yet not one of them is forgotten before God.

7. But of you the very hairs of your head are all numbered. Therefore do not fear. Ye are of more worth than many sparrows.

8. But I say to you, every one that shall own me before men, the son of man will own him before the angels of God.

9. But he that disowneth me before men, shall be disowned before the angels of God.

(v. 1.) This chapter begins with instructions respecting the conduct of the first converts after our Lord's ascension. First, They were to be on their guard against the hypocrisy of the pharisees, who made virtue consist principally in open shew, v. 1-4. Secondly, They were not to fear persecution, but to look forward to the reward which awaited them. And, thirdly, They were to expect the aid of the Holy Ghost, whenever they were called upon to answer for their faith before courts of justice, v. 11, 12. I cannot help thinking that the 10th verse, on blasphemy against the Holy Ghost, has been inserted here by mistake from some other place.

(v. 6.) *Two asses.* Two assaria, in value six farthings.

10. And whosoever shall utter words against the son of man to him will be forgiveness : but to him that shall blaspheme the holy spirit, there will be no forgiveness.

11. Now when they shall arraign you before the synagogues, and magistrates and authorities, trouble not yourselves about how or what ye may answer or say :

12. For the holy spirit will teach you at that moment what ye ought to say."

13. Then one of the multitude said to him, "Master, tell my brother to divide the inheritance with me."

14. But he said to him, "Man, who appointed me to be judge or arbitrator over you?"

15. And he said to them ; "Take heed, and beware of greediness : for, whatever plenty a man hath, it is not in his possessions that his life consists."

16. Then he spake a parable to them, saying ; " A certain rich man had land which was very fruitful.

17. And he reasoned within himself saying : ' What

(v. 16.) Here the dispute between the brothers respecting their inheritance, gave occasion to our Lord to lay down some of those rules which were afterwards faithfully observed by the Hebrew christians, who formed the nascent church of Jerusalem.—(See Introduction, No. 6.) Our Saviour proceeds thus : From v. 16 to 22, he shews the uncertainty of worldly riches by the parable of the rich man, who was called away by death, at the moment he was congratulating himself on the prospect of a long enjoyment of wealth. From v. 22 to 32, he forbids his disciples to trouble themselves about the necessities of life : promising that, if they seek the kingdom of God, in the first place, God himself shall provide for them ; and in v. 33, concludes with a command that they sell all their property, and give it to the poor, in which case they will possess a treasure in heaven. This precept was obeyed to the letter by the first christians in Judea ; but it is evident from the *Acts* and the *Epistles*, that it was never supposed to be of obligation in any other Church.

shall I do : for I have no place wherein to lay up my crops.'

18. And he said ; ' This will I do : I will pull down my barns, and build them larger : and therein will I lay up all my produce, and all my effects.

19. And I will say to my soul ; ' Soul, thou hast a multitude of good things laid up for many years : take thine ease, eat, drink, and fare jovially.'

20. But God said to him, ' Thou fool, this very night will they demand thy soul of thee : and the things which thou hast provided, whose shall they be ?

21. Such is the lot of him, who layeth up stores for himself, and is not rich in God."

22. And he said to his disciples ; " Therefore I say to you : trouble not yourselves about your life what ye may eat, nor about your body, what ye may put on.

23. Life is of more value than food, and the body than raiment.

24. Look ye at the ravens. They neither sow nor reap ; they have neither storehouse nor barn. Yet God feedeth them. Of how much greater value are ye in comparison with the winged race ?

25. Or who is there among you that, trouble himself as he may, can add a single span to his age.

26. Now, if ye cannot do that which is the very least, why do ye trouble yourselves with cares about the rest ?

27. Look ye at the lilies, how they grow. They toil not, neither do they spin. Yet I say to you that not even Solomon in all his glory was arrayed as one of them.

28. If then the herbage which to-day is in the field, and to-morrow will be cast into the oven, God doth clothe in this wise, how much more you, O ye of little trust ?

29. Seek ye not, therefore, after what ye may eat, or what ye may drink ; nor disquiet your minds with doubts for the future.

30. For all these are things, after which the people of the world enquire eagerly : whereas your father knoweth that ye have need of them.

31. But do ye seek after the kingdom of God ; and all these things shall be given to you over and above.

32. Fear not, thou little flock : for your Father hath been pleased to give you the ' kingdom.'

33. Sell whatsoever ye have, and give alms ; make for yourselves bags which grow not old, an unfailing treasure in heaven, where thief approacheth not, and worm doth not gnaw.

34. For where your treasure is, there also will be your heart.

35. Let your loins be girded round, and your lamps be lighted in your hands,

36. And be ye like unto men, waiting for their lord at his return from the wedding, that on his arrival and knocking, they may forthwith open to him.

37. Happy are those slaves, whom their lord at his coming shall find watching : verily I say to you that he

(v. 29.) *Nor disquiet your minds with doubts for the future—* καὶ μὴ μετέωριζέσθε—*nolite in sublime tolli.* The Latin translator was at a loss for the real meaning of this verb, and therefore rendered it literally from the adjective μετέωρος, *sublimis*. But μετέωρος is said of him who is in suspense, and looks forward with anxiety to the result ; as in Josephus, μετέωροι περὶ τῶν ὄλων ὄντες, (de Bel. iv. 9) whence, there can be no doubt, that μετέωριζομαι means here to look forward with anxiety, to be solicitous for the future.

(v. 31-34.) Here the promise is repeated to the Hebrew christians, that if they sell all and give to the poor, for the sake of the kingdom, providence shall be pledged for their future support.

will gird himself, and bid them lie down at table, and will pass and minister to them.

38. And should he come in the second watch, or come in the third watch, and find things so, happy are those slaves.

39. Now this ye know, that if the master of the house were aware of the hour at which the thief would come, he would watch, and not let his house be broken.

40. Ye therefore, be ye also ready : for it is at an hour when ye expect him not, that the son of man will come."

41. Then Peter said to him, " Lord, is it about us that thou speakest this parable, or also about all?"

42. But the lord said : " Who then is the faithful and discreet steward, whom the lord will set over his household, that he may give out to them their allowance of food at the season ?

43. Happy is that slave, whom his lord on his arrival shall find so employed.

44. Verily I tell you, he will appoint him over all his substance.

45. But should that slave say in his heart, ' My master tarrieth to come ;' and should he begin to scourge the slaves male and female, and to eat and quaff, and grow drunken,

46. The lord of that slave will come on a day when he expected him not, and at an hour of which he is not aware, and will scourge him in twain, and give him his portion with the unfaithful.

47. Now the slave, who hath known the will of his master, and yet made no preparation, nor performed his orders, shall receive many stripes.

48. But he that knew it not, yet did things deserving

of chastizement, shall receive few. For from every one, to whom much hath been given, much will be required : and to whom they have entrusted much, from him the more will they demand."

49. "I came to cast fire upon the earth, and what do I wish but that it be kindled ?

50. There is a baptism with which I have to be baptized; and how am I pained, until it be accomplished ?

51. Do ye think that I came to give peace upon earth? No, I tell you, not peace but dissension.

52. For henceforth, in a family of five, there will be opposed three against two, and two against three.

53. The father will be of an opposite party to the son, and the son to the father : the mother to her daughter, and the daughter to her mother : the mother-in-law to her daughter-in-law, and the daughter-in-law to her mother-in-law."

54. He moreover said to the people, "When ye see a cloud rising from the west, ye say immediately, 'a storm is coming,' and so it happeneth.

55. And if the south wind blow, ye say, 'it will be hot;' and it happeneth accordingly.

56. Hypocrites, ye can judge of the appearances of the earth and the skies, and yet ye cannot judge of the present time.

57. How comes it that of yourselves ye cannot discern what is right?"

58. —"For, as thou goest with thy creditor to the

(*v. 55.*) Travellers observe, that in the month of March the south winds blow in Syria, and are insufferably hot.

magistrate, endeavour in the way to be set free of him, lest he drag thee before the judge, and the judge deliver thee to the bailiff, and the bailiff cast thee into prison.

59. I say to thee, thou wilt not find thy way out again till thou hast paid even the last mite."

CHAPTER XIII.

SEVERAL PRECEPTS, AND PARABLES : PREDICTION OF THE RUIN OF JERUSALEM.

1. Now at that very time, some of those who were present, told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And he made answer ; " Do ye suppose that these Galileans were the greatest sinners of all the Galileans, because they suffered these things ?

3. Not so I tell you : but, unless ye repent, ye shall all equally perish.

4. Or with respect to the eighteen, on whom the tower fell in Siloe, and killed them ; do ye suppose that they were debtors (to God) more than all the other inhabitants of Jerusalem ?

5. Not so I tell you : but, unless ye repent, ye shall all in like manner perish."

6. Moreover he spake to them this parable. " A certain man had a fig tree planted in his vineyard ; and he came to look for fruit on it, but found none.

7. Wherefore he said to the vine-dresser, ' See : for three years have I come looking for fruit on this fig tree,

(v. 59.) *A mite*.—λεπτόν. In value three quarters of our farthing.

and have found none. Cut it down. Why doth it stand to exhaust the soil ?

8. But he replied : ' Sir, spare it for this year, till I shall have dug round and manured it.

9. And perhaps it may yield fruit : but if not, thou mayest afterwards cut it down.' "

10. Now he was teaching in their synagogue on a Sabbath day.

11. And there was a woman, who had been possessed with a spirit of infirmity for eighteen years ; and was bowed down so that she could not look up at all.

12. When Jesus saw her, he called her to him, and said to her, " Woman, thou art freed from thine infirmity."

13. And he laid his hands on her, and immediately she stood upright, and gave glory to God.

14. But the chief of the synagogue, displeased that Jesus had healed her on the sabbath, interrupted him, saying to the people : " There are six days in which ye may work ; come on them and be healed, and not on the sabbath day."

15. But Jesus answered him saying ; " Ye hypocrites : doth not each of you loose your ass or your ox from the stall, and lead him to water on the sabbath ?

16. And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from her bonds on the sabbath day ?"

17. And on his saying this, all his adversaries were

(v. 9.) The reader will see that this parable is predictive of the rejection of the Jews. Three years had Jesus successively gone to Jerusalem, and preached to little purpose. He now gave them a respite, and preached to them for six months more.

ashamed, and all the people rejoiced at all the glorious works which he wrought.

18. And he said : " To what is ' the kingdom of God ' like : and with what shall I compare it ?

19. It is like to a grain of mustard seed, which a man took and put into his garden, and it grew till it became a great tree ; and the birds of heaven found shelter in its branches."

20. And he said again, " With what shall I compare ' the kingdom of God ' ?

21. It is like to leaven, which a woman took, and covered up in three measures of meal, till the whole was leavened."

22. And he taught, as he passed through the towns and villages on his way to Jerusalem.

23. Then one said to him, " Lord, are they few, that are saved ?" But he said to them,

24. " Strive ye to enter by the narrow gate : for I tell you, many will seek to enter, and will not be able.

25. For, when once the master of the house shall enter and close the door, ye may begin to stand without and knock at the door, and say, ' Lord, Lord, do open to us ;' but he will answer, ' I know ye not, whence ye are.'

26. And ye may begin to say, ' We have eaten and drunk in thy presence, and thou hast taught in our streets :'

27. But he will say to you, ' I know you not, whence ye are ; depart from me all ye workers of iniquity.'

(v. 25.) *Enter*—εγερθῆναι—intraverit. The author of the vulgate must have read differently from our present Greek copies.

(v. 26.) Hence it appears that the persons excluded are the Jews.

28. Then shall be the weeping and the gnashing of teeth; when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in 'the kingdom of God,' and yourselves cast out:

29. And when they shall come from the east and the west, from the north and the south, and shall lie down to table in the 'kingdom of God.'

30. And behold, they are last who shall be first, and first who shall be last."

31. On that day some pharisees came and said to him, "Go, and leave this place; for Herod meaneth to put thee to death."

32. But he said to them, "Go, and tell that fox, 'behold, I cast out fiends, and I work cures to-day and to-morrow, and on the third day I finish my course.'

33. Moreover, it behoveth me to go forward to-day, to-morrow, and the next day; for it cannot be that a prophet perish out of Jerusalem.'

34. O Jerusalem, Jerusalem—thou that slayest the prophets, and stonest those that are sent to thee, how often have I sought to gather together thy children, as a hen doth her nestlings under her wing, and thou wouldst not.

35. Behold, your house shall be left to you desolate. And verily I say to you, ye will not see me till the day come, when ye shall say, *blessed be he that cometh in the name of the Lord.*"

(c. 30.) The Gentiles now are last, but will be first, supplying the place of the rejected Jews.

CHAPTER XIV.

THE DOCTRINE AND PRIDE OF THE PHARISEES :
PARABLES AND PRECEPTS.

1. Now it happened one sabbath that he went to the house of a leading man among the pharisees, to eat bread, and that they watched him.

2. And behold a man with a dropsy stood before him.

3. And Jesus took occasion to say to the lawyers and the pharisees, "Is it lawful to heal on the sabbath day?"

4. But they held their peace; and he, taking hold of him, healed and dismissed him.

5. And turning his discourse to them, he said: "Which of you, if his ass or his ox fall into a pit, will not immediately draw him out on the sabbath day?"

6. And they could make him no answer to this.

7. Moreover, observing how the guests chose the first places at table, he spake to them a parable in these words.

8. "When thou hast been bidden to a wedding, lay thee not down in the highest place, lest one of greater quality than thyself have been bidden by him.

9. And he that bade both him and thee, come and say to thee, 'Give place to this man;' and thou begin to put up with the lowest place, in disgrace.

10. But when thou hast been bidden, go, lay thee down in the lowest place; so that when he who bade thee, come, he may say to thee, 'Friend, go up higher.' Then wilt thou receive honour before thy fellow-guests.

11. For every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted."

12. Moreover, to him who had bidden him, he said : “ When thou makest a dinner or supper, bid not thy friends, nor thy brothers, nor kinsfolk, nor neighbours that are rich, lest they bid thee in return, and thou receive a recompense.

13. But, when thou makest a feast, bid the poor, the maimed, the lame, and the blind.

14. And happy shalt thou be, because they have not wherewith to recompense thee ; for thy recompense shall be given at the resurrection of the righteous.”

15. Now one of the company at table, hearing this, said to him, “ Happy is the man, who shall feast in the kingdom of God.”

16. But he said to him : “ A certain man made a great supper, and bade many.

17. And against the supper time, he sent a bondman of his, to tell those who had been bidden, to come, because every thing was ready.

18. But all of them began in concert to make excuse. The first said to him, ‘ I have bought a field, and must go and see it. I pray thee, excuse me.’

19. And a second said, ‘ I have bought five yoke of oxen, and am going to try them. I pray thee, excuse me.’

20. And another said, ‘ I have married a wife, and therefore cannot come.’

21. And the bondman, on his return, told these things to his lord. And the master of the house said to his bondman, in anger, ‘ Go immediately into the streets and lanes of the town, and bring in the poor, and maimed, and blind, and lame.’

22. And the bondman said, ‘ Sir, thy orders have been executed ; but there is still room.’

23. And the lord said to the bondman, ' Go into the highways and to the hedges, and force them to come in, that my house may be filled.

24. But I tell you, not one of those that were bidden, shall taste of my supper.' "

25. Now crowds of people travelled along with him, and he turned and said to them :

26. " If any one come to me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, and, what is more, his own life also, he cannot be my disciple.

27. And he that beareth not his cross, and cometh not after me, cannot be my disciple.

28. For who among you meaneth to build a tower, and doth not first sit down to calculate the necessary expense, whether he have enough to complete it.

29. Lest, after he hath laid the foundation, if he be unable to complete it, all the lookers on should begin to laugh at him,

30. And say : ' This man began to build, but was unable to finish.'

31. Or what king, meaning to wage battle with another king, doth not first sit down and consider, how with ten thousand men he may encounter him, who is coming against him with twenty thousand.

(v. 24.) This parable is prophetic of the rejection of the Jews, and of the call of the Gentiles. The Jews were invited by the promulgation of christianity. They refused, and the three reasons assigned in the parable of the sower, are the same as the excuses here, that is, the riches, the cares, and the pleasures of life. On their refusal, the offer was made to the Samaritans, the neighbours of the Jews, who expected also the Messiah, and after them to the Gentiles, who were still less prepared than the Samaritans for the reception of the gospel.

32. And, if he cannot, he will send an embassy, and seek an accommodation while the other is still at a distance.

33. Thus, then, no one of you, if he doth not renounce all that he possesseth, can be my disciple.

34. Salt is good. But if the salt lose its savour, with what shall it be seasoned.

35. It becometh unfit for the land, or the dunghill, and is cast out of doors. He that hath ears to hear, let him hear."

CHAPTER XV.

THE LOST SHEEP AND THE PRODIGAL SON.

1. Now certain tax-gatherers and sinners drew near to hearken to him ;

2. And the pharisees and scribes murmured, saying, " This man admitteth sinners, and eateth with them."

3. When he spake to them this parable, saying,

4. " What man is there among you, who, if he have a hundred sheep, and lose one of them, doth not leave the ninety-nine in the desert, and go in search of that which was lost, until he find it.

5. And when he hath found it, doth he not lay it with joy on his shoulders,

6. And returning home, call together his friends and neighbours, saying to them, ' Rejoice with me, for I have found my sheep which was lost.'

7. I say to you, that in the same manner there will be joy in heaven over one sinner that repenteth, rather than

(*v.* 33.) The Hebrew christians were called upon to renounce all things in effect, others in affection only : that is, inasmuch as they may interfere with the service of God.

over ninety-nine righteous men, who stand not in need of repentance.

8. Or what woman, possessed of ten drachms, if she lose one, doth not light a candle, and sweep the house, and search diligently, till she find it?

9. And when she hath found it, call together her friends, and neighbours, saying, ' Rejoice with me, for I have found the drachm which I had lost.'

10. In the same manner, I say to you, will the angels of God rejoice over one sinner that repenteth."

11. Moreover, he said: " A certain man had two sons.

12. And the younger of them said to his father, ' Father, give me that portion of the estate, which falleth to me.' And he parted his living between them.

13. And a short time after, the younger got together all his property, and went away into a country far distant; and there he wasted his substance by living riotously.

14. And when he had spent it all, there happened a mighty famine in that land, and he began to be in want.

15. And he went and applied himself to one of the inhabitants of that land, who sent him to his farm, to be his swineherd.

16. And he would fain have filled his belly of the husks which the swine ate, but no one gave to him.

17. And entering into himself, he said, ' How many hired workmen in the house of my father have more bread than enough, while I am perishing of hunger.

18. I will rise and go to my father, and say to him, ' Father, I have sinned against heaven and before thee.

(v. 8.) *Ten drachmas*—about 6s. 3d.

(v. 15.) *Swineherd*. This to a Jew must have been the lowest possible degradation; for swine were unclean animals, and objects of abomination to the Jews.

19. I am no longer worthy to be called thy son ; but use me as one of thy hired workmen.'

20. And he arose and went to his father. And while he was yet afar off, his father saw him, and was moved with pity ; and running, fell on his neck, and kissed him kindly.

21. And the son said to him : ' Father, I have sinned against heaven and before thee ; nor am I any longer worthy to be called thy son.'

22. But the father said to his slaves : ' Bring forth the best robe, and put it on him ; and place a ring on his hand, and shoes on his feet.

23. And lead forth the fatted calf, and kill it : let us eat, and make merry.

24. For this my son was dead, and is come to life ; he was lost, and hath been found.' And they began to make merry.

25. Now his elder son was in the field. And as he came back, and drew near to the house, he heard the music and dancing.

26. And calling to him one of the slaves, he asked the meaning of this.

27. And he answered : ' Thy brother is returned, and thy father hath killed the fatted calf, because he hath received him in health.'

28. And he was angered, and would not go in : the father, therefore, came out, and entreated him.

29. But he said in answer to his father : ' Lo, for so many years have I served thee, without ever transgressing thy commands ; yet thou hast never given me a kid to make merry with my friends.

30. But the moment this son of thine is returned, he who hath devoured thy living in the company of harlots, thou hast killed for him the fatted calf.'

31. But he said to him : 'Son, thou art with me at all times ; and whatsoever I have, is thine.

32. Yet there was cause to make merry and rejoice, because this thy brother was dead, and is come to life ; he was lost, and hath been found.' "

CHAPTER XVI.

THE DECEITFUL STEWARD : THE BOND OF MATRIMONY : THE RICH MAN AND THE POOR MAN.

1. He said, moreover, to his disciples : " There was a certain rich man, who had a steward ; and he was accused to him of having wasted his property.

(v. 32.) By preachers and moralists this beautiful parable has always been considered as descriptive of the readiness with which the divine mercy receives into favour the repentant sinner. But if this be all, why was the second part added, in which the elder son expresses his dissatisfaction at the reception given to his brother ? Do the righteous on earth, or the blessed in Heaven, repine at the conversion of their sinful brethren ? Hence there have, in all ages, been expositors who have considered it as prophetic of that which was to happen soon after the establishment of Christianity. According to them, the two brothers are the two races of Jews and Gentiles. The latter left their father's house by abandoning the worship of the true God, indulged their vicious propensities, and sunk into an abyss of wickedness and error. From this miserable state they were aroused soon after the first preaching of the gospel, returned to their father's house by submitting to baptism, and were received by him and treated as favourite children. This, however, as we learn from Scripture, gave umbrage to the Jewish Christians, who, still proud of their privilege of being the children of Abraham, could with difficulty be reconciled to a state of things in which the Gentiles were placed on an equality with themselves. There is, however, one point in this exposition in which the parallel seems to fail. The prodigal son returned in consequence of his own reflection on his misery, the Gentiles in consequence of the invitation of others ; he of his own accord, they at the suggestion of the apostles and the missionaries.

2. And calling him, he said to him : ‘ What is this that I hear of thee ? Give an account of thy stewardship ; for now thou canst be steward no longer.’

3. But the steward said within himself : ‘ What shall I do, since my lord taketh from me the stewardship ? To dig I have not strength, and to beg I am ashamed.

4. I know what I will do ; that, when I am removed from the stewardship, people may receive me into their houses.’

5. And calling to him each one of the debtors of his lord, he said to the first : ‘ How much dost thou owe to my lord ?’

6. But he said : ‘ One hundred baths of oil.’ And he said to him : ‘ Take thy note, sit down quickly, and write fifty.’

7. Then he said to another : ‘ And thou, how much dost thou owe ?’ But he said : ‘ One hundred cors of wheat. And he said to him : ‘ Take thy note, and write eighty.’

8. And his lord gave to the deceitful steward the praise of having acted with foresight. For the children of this

(v. 5.) It was one of the duties of the *οικονόμος*, or steward of the household, to distribute to all the members of the family, who were generally very numerous, their monthly allowance of provisions. Hence he had considerable dealings in these articles ; and that, as appears from the sequel, with persons who were bound by written agreements to furnish them in certain proportions. *They* were the debtors here mentioned.

(v. 6.) *Baths*—*βάρος*—*cados*. The *bath* was a measure of liquids among the Jews, about seven gallons and a half English.

(v. 7.) *Cors*—*κόρυς*—*coros*. The largest measure among the Jews ; about seventy-five gallons English.

(v. 8.) *Deceitful*—*τῆς ἀδικίας*—*iniquitatis*. I have here, and in verses 9 and 11, rendered it *deceitful*, and not *unjust*, because in v. 11, it is plainly opposed to the word *true*.

world are more provident in their pursuits than the children of light.

9. Now I also say to you, make to yourselves friends with the mammon of deceit, that, when ye fail, they may receive you into the everlasting mansions.

10. He that is faithful in a little matter, will also be faithful in a greater; and he that is faithless in a little matter, will also be faithless in a greater.

11. If then ye have not been faithful (stewards) of the deceitful mammon, who will trust you with the true?

12. And, if ye have not been faithful in (that which was) another's, who will give to you (that which was to have been) your own?

13. No slave can serve two lords: for either he will hate the one and love the other, or he will hold fast to the one and set at nought the other. Ye cannot serve God and mammon."

14. Now the pharisees, men covetous of wealth, also heard all these things; and they made a mockery of him.

(v. 8.) *In their pursuits*—ἐῖς τὴν γενεὰν τὴν αὐτῶν—in generatione sua. When *γενεα* began to mean the duration of life, it might easily pass on to mean the occupations of that life. This expression is thus explained by S. Basil, i. 283, ἐῖς τὴν διεξαγωγὴν τῆς ζωῆς ταύτης τῆς ἐν σαρκί.

(v. 11.) That is, if ye have been faithless stewards of the wealth of this world, do not expect that God will trust you with the wealth of the next.

(v. 12.) The wealth of this world committed to your care, was God's. If you abuse that trust, he will never give you the reward which would have been yours.

(v. 13.) *Mammon*. It is often asserted that Mammon was the god of riches, worshipped by the Eastern nations. But of this there is no proof. It meant wealth. "Mammona sermone Syriaco divitiarum nuncupantur." S. Hieron. cp. ad Algasiam.

15. But he said to them: "Ye justify yourselves before men, but God knoweth your hearts: yea, that which is in high esteem with men, is an abomination in the sight of God.

16. (Ye had) the law and the prophets until John: but since his time 'the kingdom of God' is announced, and whoever entereth, entereth it by force.

17. It is easier that heaven and earth should pass away, than that one jot of the law should fail.

18. Every man, who divorceth his wife, and marrieth another, committeth adultery; and he that marrieth the woman divorced from her husband, committeth adultery."

19. "Now there was a certain rich man, who was clad in purple and fine linen, and fared sumptuously every day.

20. And there was also a certain poor man, called Lazarus, who lay at his gate, and was covered with sores:

21. Who would fain have satisfied himself with the crumbs which fell from the table of the rich man, but no one gave him them. Even the dogs used to come and lick his sores.

22. Now it came to pass that the poor man died, and was conveyed by angels into the bosom of Abraham. And the rich man also died, and was buried.

23. And in the nether world, where he was in torments, raising up his eyes, he saw Abraham at a distance, and Lazarus in his bosom.

(v. 19.) This parable was spoken in illustration of the doctrine laid down in vv. 11, 12. The reader will see the application in the different lot in the next world, of the rich man and the poor.

(v. 23.) *And in the nether world.* By some accident, the conjunction *and* has been lost in the Latin, so that we read there that the rich man was buried in Hell, or in the nether world

24. And he said with a loud cry, ' Father Abraham, have pity upon me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue : for I am tormented in this flame.'

25. But Abraham said : ' Son, remember that thou hadst good things for thy portion in life, and Lazarus in like manner had evil things ; but now he is in comfort, thou in pain.

26. And besides all this, there lyeth a huge gulf between us and you ; so that those who would, cannot pass hence to you, nor come thence to us.'

27. Then he said : ' At least I pray thee, father, send him to my father's house,

28. (For I have five brothers) to bear testimony to them ; that they may not also come to this place of torment.'

29. But Abraham said to him : ' They have Moses and the prophets ; let them hear them.'

30. And he said : ' Nay, father Abraham ; but if any one should go to them from the dead, they would repent.'

31. But he said to him : ' If they will not hear Moses and the prophets, neither will they be persuaded, if one were to rise from the dead.' "

CHAPTER XVII.

OF SCANDAL : THE FORGIVENESS OF INJURIES : THE COMING OF CHRIST.

1. He said, moreover, to his disciples : " It cannot be but that causes of sin will happen ; but wo to him by whom they happen.

2. It were a benefit to him, if a millstone were hung

at his neck, and he were thrown into the sea, rather than he should be the cause of sin to one of these little ones.

3. Look well to yourselves. If thy brother offend against thee, rebuke him; and, if he repent, forgive him.

4. And if seven times in the day he offend against thee, and seven times in the day turn to thee, and say, 'I repent,' forgive him."

5. And the apostles said to the Lord, "Increase our faith."

6. But the Lord said: "If ye have faith as a grain of mustard seed, ye may say to this sycamine, 'Be thou taken up by the root, and transplanted into the sea,' and it will obey you.

7. But who among you, if he have a slave at the plough or in the pasture, will say to him immediately on his return from the field, 'Pass by, and lie down to table?'

8. Or will not say to him, 'Prepare my meal, gird thyself, and wait on me while I eat and drink; and thou shalt eat and drink afterwards.'

9. Will he be under obligation to that slave, because he hath done as he was ordered?

10. I imagine not. So likewise, ye, when ye have done what hath been ordered you, say, 'We are bondmen who confer no obligation: we have (only) done that which we were bound to do.'"

(vv. 3, 4.) *Repent*. The use of the word *μετανοεῖν* in these two verses, shews, first, that it ought not to be translated, as some will have it, to *reform*; secondly, that in the vulgate *pœnitere*, and *pœnitentiam agere*, bear the same signification.

(v. 6.) See *Matt. xvii. 20, note*.

(v. 10.) *Who confer, &c.*—ἀχρεῖοι—inutiles. This passage is generally rendered, *we are unprofitable servants*. But certainly the servant or slave, who carefully performs the orders of his

11. Now it happened that, on his way to Jerusalem, he passed through the midst of Samaria and Galilee.

12. And at the entrance of a certain village, there met him ten lepers, who stood at a distance,

13. And raising their voices, said, "Jesus, master, have compassion on us."

14. And looking on them he said, "Go and shew yourselves to the priests." Now it came to pass, that on their way, they became clean.

15. But one of them, observing that he was clean, returned, and with a loud voice gave glory to God,

16. And falling prostrate at his feet, he gave him thanks. Now that man was a Samaritan.

17. And Jesus, noticing it, said: "Were not the ten made clean? Where are the nine?"

18. Was not one found to return, and give glory to God, besides this foreigner?"

19. And he said to him, "Arise, go thy way; thy faith hath healed thee."

20. Being asked by the pharisees, when the 'kingdom of God' would come, he said in reply: "'The kingdom of God' cometh not with espyal.

master, is not unprofitable. I have endeavoured to express the real meaning. The man who, without being bound, works for another, confers obligation; but we, who are bound to God, cannot confer any upon him. The reader will observe, that I everywhere render *δούλος* by *slave*. To render it *servant* is to give a false meaning to the Scripture.

(v. 20.) *With espyal*—μετὰ παρατηρήσεως — cum observatione. The Greek noun means watching, that is, acting the spy over the conduct of another, *Luke*, xx. 20; or, probably, in a more general sense, looking out for something to be seen. Our Saviour's answer is equivalent to this.—"You need not look for it. It will make itself known without your watching."

But what is here meant by the *coming of the kingdom*? The

21. Nor shall they say (in that day), 'Lo, it is here; lo, it is there.' For, behold, 'the kingdom of God' is in the midst of you."

22. Then he said to his disciples, "The days will come when ye shall wish to see one of the days of the son of man, but shall not see it.

23. When they shall say to you, 'Lo, he is here; lo, he is there.' Do not go, nor follow.

24. For, as the lightning from under the heaven flasheth on the things under the heaven, so will the Son of man be in his day.

25. But first he will have to suffer much, and to be rejected by this generation.

26. And as it happened in the days of Noah, so will it be in the days of the son of man.

pharisees, accustomed to the temporal blessings and temporal punishments announced in the law, looked for a temporal kingdom of the Messiah. But our Saviour took the words in the sense of the spiritual kingdom, which, after his ascension, he was to receive of his father, and, by the coming of that kingdom, understood, as has been already observed, the manifestation of his sovereignty, either by the mission of the Holy Ghost at Pentecost, or the destruction of Jerusalem.—See *Matt. x. 23, note*.

(v. 21.) In this, as in the last verse, he answers the pharisees,—“ You need not look for it in order to discover it. When it doth come, people will not tell you to seek it here or there; for lo it cometh suddenly, it is in the midst of you at once.” This description will apply equally to either of the two comings.

(v. 22.) From the pharisees he turns to his disciples, and delivers to them the same advice respecting the destruction of Jerusalem as occurs in *Matt. xx. 4*, and *Mark xiii.* Under the pressure of the persecution which they will suffer after his departure, they will anxiously long for the promised day of his coming. But they must not permit themselves to be deceived by reports that he is here or there. For when he does come, he will come at once like the lightning.—See the explication of the following verses in the notes to those chapters.

27. They ate and drank, they married and were given in marriage, to the day in which Noah entered the ark : then the deluge came and destroyed them all.

28. In like manner also, as it happened in the days of Lot, they ate and drank, they bought and sold, they planted and built ;

29. But on the day that Lot left Sodom, it rained fire and sulphur from heaven, and destroyed them all.—*Gen. xix. 24.*

30. So will it be on the day, in which the Son of man shall be revealed.

31. On that day, if a man be on the house top, and his goods within, let him not descend into the house, to take them away : and in like manner let not the man who is in the field, turn back to the things behind.

32. Remember the wife of Lot.

33. He that shall seek to save his life, shall lose it ; and he that shall lose his life, shall quicken it.

34. I say to you, on that night there shall be two on the same bed : one shall be taken, the other shall be let go.

35. There shall be two women grinding together ; one shall be taken, the other shall be let go : there shall be two men in the field ; one shall be taken, and the other shall be let go."

36. This gave them occasion to say to him, " Where, Lord ?"

37. And he said to them, " Wheresoever the carcass lieth, there will the eagles be gathered together."

CHAPTER XVIII.

THE UNJUST JUDGE: THE PHARISEE AND THE PUBLICAN: OF CHILDREN: OF THE RICH: OF THE FOLLOWERS OF CHRIST: CURE OF A BLIND MAN.

1. Moreover he spake a parable to them, (shewing) that they ought to persist in prayer, and not to despond;

2. Saying, "There was in a certain town a certain judge, who feared not God, nor regarded man.

3. Now there was in the same town a certain widow, who came to him, saying, 'Do me justice against mine adversary.'

4. And for some time he would not. But afterwards he said within himself: 'Though I fear not God, nor regard man,

5. Yet on account of the trouble which this widow giveth me, I will do her justice, that she may not be perpetually coming to annoy me.'"

6. Then the Lord said: "Hear ye what the unjust judge sayeth.

7. Now will not God do justice to his elect who cry to him day and night, although he may seem slow to (right) them?

8. I say to you, he will do them justice quickly—though, when the son of man shall come, will he, think ye, find belief in the land?

(v. 7, 8.) His elect cried to him day and night during the persecutions which they suffered in Judea and Galilee after his ascension. He did them justice, by the punishment inflicted on their persecutors by the Romans during the war. That was the time of his coming; and then he found but little faith in the land, so much had his followers there been reduced in number by the severity of their enemies, perhaps through the despair of his coming. The object of this parable was to support the courage of the Jewish Christians amidst their trials.

9. Moreover, to some persons who were persuaded of their own righteousness, and looked down with contempt on the rest, he addressed this parable.

10. "Two men went up to the temple to pray, the one a pharisee, the other a tax-gatherer.

11. The pharisee, standing by himself, prayed thus : ' O God, I give thee thanks, that I am not as the rest of men, extortioners, unjust, adulterers, nor even as this tax-gatherer.

12. I fast twice in the week, I pay tithes of all that I acquire.'

13. But the tax-gatherer, standing at a distance, presumed not even to raise his eyes to heaven, but smote upon his breast, and said : ' O God, be thou merciful to me the sinner.'

14. I say to you, this man went down to his home in a state of righteousness rather than the other : for every man that exalteth himself shall be humbled, and whosoever humbleth himself shall be exalted."

15. They also brought infants to him that he might touch them. Now the disciples, noticing it, rebuked them.

16. But Jesus called them to him, and said : " Let the little children come to me, and do not hinder them : for to such belongeth the ' kingdom of God.'

17. Verily I say to you, that whosoever doth not receive ' the kingdom of God ' like a little child, will never enter it."

(v. 21.) That is, he that raiseth himself in his own estimation, shall be lowered in that of God ; and he who lowers himself in his own estimation, shall be raised in that of God.

18. Now a certain ruler asked him, saying, "Good master, what must I do to inherit everlasting life?"

19. But Jesus said to him, "Why dost thou call me good? None is good but one, (that is) God.

20. Thou knowest the commandments. Thou shalt not commit adultery, thou shalt not commit murder, thou shalt not commit theft, thou shalt not bear false testimony, honour thy father and mother."

21. But he said, "All these things have I kept from my childhood."

22. Then Jesus, hearing this, said to him, "Yet one thing is wanting to thee. Sell all whatsoever thou hast, and give it to the poor, and thou shalt have treasure in heaven. Then come and follow me."

23. At these words he grew sorrowful, for he was very rich.

24. But Jesus observing his sorrow, said: "How difficult it is for men of wealth to enter 'the kingdom of God.'

25. It is easier for a camel to pass through the eye of a needle than for a rich man to enter 'the kingdom of God.'"

26. And those who heard him said, "Who then can be saved?"

27. But he replied: "What is impossible with men, is possible with God."

28. Then Peter said; "Lo, *we* have forsaken all things and followed thee."

29. And he replied: "Verily I say to you, no one forsaketh his home, or parents, or brothers, or wife or children, for 'the kingdom of God,'

30. Who shall not receive much more at this time, and everlasting life in the world to come."

(c. 30.) This was verified in the nascent Church of Jerusalem, where all things were common to all.

31. Moreover Jesus took the twelve apart, and said to them, "Behold we go up to Jerusalem, and all those things will be accomplished, which have been written by the prophets, concerning the son of man.

32. For he will be delivered up to the Gentiles, and will be mocked and scourged, and spit upon.

33. And after they have scourged him, they will put him to death, and on the third day he will rise again."

34. But they understood nothing of this; and this word was hidden from them; and they knew not the meaning of what had been said.

35. Now it happened, that when he came near to Jericho, a certain blind man sate begging by the way-side.

(v. 35.) *When he came near to Jericho*—ἐν τῷ ἐγγίλζειν αὐτὸν εἰς Ἱεριχὼ—cum appropinquaret Jericho. The rendering of the Vulgate gives the obvious meaning of the original, the same in which St. Luke employs the phrase ἐγγίλζειν εἰς in other passages, as xix. 29; xxiv. 28. But, according to St. Mark, the miracle was wrought, not as he came near to, but as he went out of, Jericho. *Mark* x. 46. See also *Matt.* xx. 29. To reconcile the two narratives, this passage has been rendered by some, *as he drew near (to Jerusalem) AT Jericho*; by others, *whilst he was in the neighbourhood of Jericho*. Now, admitting that the words of the Evangelist are susceptible of either of these interpretations, (which is very doubtful) still nothing will be gained. For it is plain from the whole narrative of St. Luke, that he meant us to understand, that Jesus performed the cure of the blind man, *as he entered Jericho*. The order of the facts according to him is the following: 1. the miracle; 2. the entry into Jericho, xix. 1; 3. the meeting of Jesus and Zacchæus, v. 5; 4. the dinner at the house of Zacchæus; 5. the discourse of our Saviour there, v. 11; 6. his departure from Jericho for Jerusalem, v. 28. He could not, therefore, understand the cure to have taken place after our Saviour had left Jericho. Perhaps, to solve the difficulty, we ought to be better acquainted with the locality. It may be, that one speaks of the district, the other of the town, of Jericho; and that these were so situated, that you could not leave the district on your way to Jerusalem, without passing through the town.

36. And hearing the people pass by, he asked what the matter was.

37. And they told him, that Jesus of Nazareth was passing by.

38. And he called out, saying, "Jesus thou son of David, have pity upon me."

39. And those who went first, rebuked him, to make him hold his peace. But he cried out the more, "Thou son of David, have pity upon me."

40. And Jesus stopped, and ordered him to be brought to him. And when he came, he asked him, saying,

41. "What wouldest thou that I do to thee?" But he said; "Lord, that I may see again."

42. And Jesus said to him; "See again, thy faith hath healed thee."

43. And immediately he recovered his sight, and followed him, giving glory to God. And all the people, seeing it, gave praise to God.

CHAPTER XIX.

HISTORY OF ZACCHÆUS: OF THE COMING OF THE KINGDOM OF GOD: THE ENTRANCE OF JESUS INTO JERUSALEM.

1. Then he entered, and was passing through Jericho;

2. When lo, a man by name Zacchæus, the chief of the tax-gatherers, one who was wealthy,

3. Sought to see what manner of man Jesus was; but he could not, on account of the crowd, because he was low of stature.

4. And running before, he climbed up into a sycamore tree to see him, because he was to pass that way.

5. Now Jesus, when he came to the place, looked up, and seeing him, said to him ; “ Zacchæus, come down speedily, for to day I must tarry at thy house.”

6. And he came down speedily, and received him joyfully.

7. And all who saw it, murmured, saying, that he had gone to be a guest at the house of one who was a sinner.

8. But Zacchæus stood and said to the Lord : “ Behold, Lord, I give the half of my property to the poor ; and, if I have wrongfully charged any man I make him compensation fourfold.”

9. And Jesus said of him : “ To day is salvation come to this house ; forasmuch as he also is a son of Abraham.

10. For the son of man came to seek and to save that which was lost.”

11. While they listened to these words, he spake to them a parable in addition, because he was near to Jerusalem, and they supposed that the ‘ kingdom of God ’ would be made manifest immediately.

12. He said then, “ A certain man of quality was going into a distant country, to receive the sovereignty, and to return.

(v. 12.) A part at least of this parable appears to have been taken from real history. For Archilaus, the last who reigned in Judea, had been obliged, on the death of his father, Herod the Great, to proceed to Rome and solicit the sovereignty from the Emperor Augustus, and there his suit was opposed by a deputation of fifty persons sent by the people of Judea. He succeeded, however ; and, from what we know of his cruel disposition and subsequent conduct, we cannot doubt that, on his return, he would wreak his vengeance on his opponents. But whether any transaction took place between him and the officers, who managed his affairs in his absence, similar to that mentioned in the parable, we have no means of knowing.

13. And he called ten of his bondmen, and giving to them ten pieces of gold, he said, 'Employ them in traffic till my return.'

14. But the natives hated him, and sent a message after him, in these words: 'We will not have this man for king over us.'

15. Now it happened that, after he had obtained the sovereignty, he returned, and ordered those to whom he had given the money to be called, that he might know what profit each one had made.

16. And the first came forward, and said, 'Lord, thy piece hath gained in addition ten pieces.'

17. And he said to him, 'Well done, good bondman, because thou hast been faithful in a small matter, thou shalt have the government of ten townships.'

18. And the second came, saying: 'Lord, thy piece hath gained five pieces.'

19. And to him he said: 'And thou shalt have the government of five townships.'

20. And another came, saying: 'Lord, behold thy piece, which I have kept laid up in a napkin.'

21. For I was afraid of thee, because thou art a hard man, who takest up what thou didst not put down, and reapest what thou didst not sow.'

22. He said to him, 'Thou evil slave, out of thine own mouth do I judge thee. Thou knewest that I am a hard man, who take up what I have not put down, and reap what I have not sown.'

23. Why then didst thou not place my money at the

(v. 13.) I have substituted *pieces of gold* for the *mna* of the original, because it is a denomination of money with which few readers are acquainted. Its value was about £7. 10s.

bank, that on my return I might have demanded it back with interest ?’

24. And he said to the standers by, ‘ Take from him his piece, and give it to him who hath the ten pieces.’

25. And they said to him, ‘ Lord, *he* hath ten pieces.’

26. ‘ For I say to you, that to every one that hath, (more) shall be given ; and from him that hath not, even what he hath shall be taken away.

27. But as for those mine enemies, who would not have me for king over them, bring them hither, and slay them outright before me.’ ”

28. And when he had said this, he led the way up to Jerusalem.

29. Now it happened, that on his approach to Bethphage and Bethania, at the mountain called ‘ of Olives,’ he sent forward two of his disciples,

30. Saying, “ Go to the village which is over against you, and at your entrance you will find the colt of an ass tied, on which no man ever sate. Loose and bring him.

(v. 27.) The Evangelist, in v. 11, informs us that this parable was spoken to correct the false notion among the disciples, that the kingdom of God was to be made manifest immediately. It was not likely that many of them could understand it then, and accordingly we find from their acclamations on our Lord’s entry into Jerusalem, that they still retained the same expectation. The more intelligent, however, would understand from it, that he was previously to go somewhere to receive the kingdom ; and, when they afterwards saw him ascend into heaven, would fully comprehend the meaning of this part of the parable ; and from its accomplishment would live in the confident expectation of his return to punish his enemies according to the conclusion. At the same time, the history of the account which the king at his return took of the conduct of his slaves, would induce them to employ to the best advantage the pieces of gold, that is, the supernatural gifts, which he had intrusted to their care.

31. And if any one ask you why ye loose him, ye shall say to him, because the Lord hath need of him."

32. And the messengers went, and found all as he had said.

33. But when they were loosing the colt, his owners said to them, "Why are ye loosing the colt?"

34. And they replied, "Because the Lord hath need of him."

35. And they brought him to Jesus. And laying their cloaks upon the colt, they set Jesus on him.

36. And, as he proceeded, they strowed their cloaks in the way.

37. And on his approach to the descent of the mount of Olives, the whole multitude of disciples began, with loud and joyful voices, to praise God for all the wonders which they had seen.

38. Saying, "Blessed is the king, who cometh in the name of the Lord; peace in heaven, and glory on high."

39. And some pharisees in the crowd said to him, "Master, rebuke thy disciples."

40. He answered, "I say to you, that if they were silent, the very stones would cry out."

41. Now, as he approached and saw the city, he wept over it, saying,

42. "O that thou hadst known, at least on this thy day, the things which pertain to thy peace; but now they are hidden from thine eyes.

43. For the days are coming upon thee, when thine enemies will throw up an intrenchment about thee, and compass thee round, and shut thee up on every side,

44. And will beat thee to the ground, and thy children

within thee, and not leave in thee a stone upon a stone ; because thou hast not known the time of thy visitation."

45. And going into the temple, he began to cast out the buyers and sellers,

46. Saying to them, "It is written, *my house is a house of prayer, but ye have made it a den of thieves.*"—*Is. lvi. 7 ; Jer. vii. 11.*

47. Now he taught daily in the temple. And the chief priests and scribes, and the leaders of the people, sought to destroy him,

48. But the means of doing it they could not devise. For all the people hearkened to him, and hung on his words.

CHAPTER XX.

OF THE BAPTISM OF JOHN : THE REBELLIOUS HUSBANDMEN : AND THE PAYMENT OF TAXES TO THE ROMANS.

1. Now it came to pass on one of these days, as he was teaching in the temple, and announcing the good tidings, that there came upon him the chief priests and scribes and elders,

2. And said to him, "Tell us by what authority thou dost these things? or who it was that gave thee this authority."

3. But Jesus made answer, "I have also one question to ask you. Answer me.

4. The baptism given by John, was it from heaven or of men?"

5. But they consulted among themselves, saying: "If

we say, from heaven, he will say, why then did you not believe him ?

6. And if we say, of men, all the people will stone us : for they are convinced that John was a prophet."

7. And they answered that they knew not whence it was.

8. And Jesus said to them, " Neither do I tell you by what authority I do these things."

9. Then he began to address this parable to the people. " A certain man planted a vineyard, and farmed it out to husbandmen, and went abroad for a long time.

10. And at the season he sent a bondman to the husbandmen, that they might render to him part of the produce of the vineyard : who scourged him and sent him away empty.

11. In addition he sent another bondman : and him also they scourged, and treated shamefully, and sent away empty.

12. Nevertheless he sent a third : but him they wounded and cast out.

13. Then the lord of the vineyard said : " What shall I do ? I will send my son, my beloved, surely, when they see him, they will have respect for him."

14. But when the husbandmen saw him, they reasoned among themselves, saying ; " He is the heir. Let us kill him, that the inheritance may be ours."

15. And they cast him out of the vineyard, and put him to death. Now what will the Lord of the vineyard do to them ?

16. He will come, and destroy these husbandmen, and give his vineyard to others." But they when they heard this, said to him, " God forbid."

17. But he looked stedfastly on them, and said, "What then meaneth that which hath been written, *the stone which the builders rejected, the same is made the head of the corner.*—*Ps. cxvii. 22.*

18. He that shall fall on that stone, shall be sorely bruised : and he, on whom it shall fall, shall be crushed to atoms."

19. Now the chief priests and the scribes sought at that moment to lay their hands on him, but feared the the people. For they knew that he had spoken this parable of them.

20. However they watched him, and suborned certain spies, who pretending to be men of righteousness, should lay hold of his words to deliver him up to the power and authority of the governor.

21. And they put this question to him : "Master, we know that thou speakest, and teachest uprightly : that thou hast no respect of persons, but teachest the way of God in truth.

22. Is it lawful to pay taxes to Cæsar or not?"

23. But he, aware of the artifice, said to them : "Why do ye make this trial of me.

24. Shew me a denarius. Whose image and inscription doth it bear?" They answered, "Cæsar's."

25. And he said to them : "Render therefore to Cæsar the things which are Cæsar's, and to God, the things which are God's."

26. Now, as they could not blame this reply to the people, in wonder at his answer they held their peace.

27. Then there came to him some of the Sadducees,

who deny that there is any resurrection, and they questioned him,

28. Saying: "Master, Moses ordered us, that if any man's married brother should die without a child, the brother of the deceased should take the widow to wife, and raise up issue to his brother.

29. Now there were seven brothers and the first married a wife and died childless.

30. And the second married the widow, and he also died childless.

31. And the third married her: and in like manner all the seven: but they left no issue, and died.

32. Last of all the woman herself died.

33. At the resurrection then, whose wife will she be: for the seven had her for wife?"

34. And Jesus said to them: "The children of the present state marry and are given in marriage.

35. But they, who shall be thought worthy of that state, and of the resurrection from the dead, shall neither marry, nor be given in marriage.

36. For they can die no more: they will be like the angels: they will be the children of God, because they are the children of the resurrection.

37. But that the dead do rise again, Moses signifieth at the bush, where he calls the Lord *the God of Abraham, and the God of Isaac, and the God of Jacob.*—*Exod. iii. 6.*

38. Now it is not of the dead that he is God, but of those that live. For to him they are all alive."

39. And some of the scribes said to him in answer, "Master, thou hast spoken well."

40. Nor did they dare to ask him questions after this.

41. But he said to them : “ How come they to call the Messiah the son of David ?

42. Even David himself in the book of psalms sayeth ;
the Lord said to my Lord, sit thou on my right hand,

43. *Until I make thine enemies thy footstool.*

44. David then calleth him his Lord : and how can he be his son ? ”

45. Then in the hearing of the people, he said to his disciples,

46. “ Beware of the scribes, who like to walk about in robes, and love salutations in the market-places, and the first seats in the synagogues, and the highest places at entertainments.

47. And eat up the households of widows, and pretend to make long prayers. These shall receive a more plentiful punishment.”

CHAPTER XXI.

THE DESTRUCTION OF JERUSALEM.

1. Then, as he looked up, he saw rich men putting their gifts into the treasury ;

2. And he also saw a poor widow putting into it two mites.

3. And he said, “ Of a truth I tell you, this poor widow hath put in more than all (the others).

4. For all they, out of their superfluity have put into the offerings to God ; but she out of her very want, hath put in the whole livelihood, which she had.”

5. Moreover, when some observed of the temple that

it was adorned with goodly stones, and consecrated offerings, he said ;

6. "The days will come, when of the things which ye see, not a stone will be left upon a stone, that will not be disjointed."

7. But they asked him, saying : "Master, when will these things happen, and what will be the sign when they are about to be ?"

8. And he said : "Take heed that ye be not deceived. For many will come in my name, saying, 'I am he ; and the time is at hand :' go ye not after them.

9. And when ye shall hear of wars and insurrections, be not affrighted. These things must happen first : but the end will not be immediately.

10. Then," said he, "nation will rise against nation, and kingdom against kingdom ;

11. And there will be great earthquakes in sundry places, and pestilences, and famines, and frightful sights, and great prodigies in the heavens.

12. But before all these things, will they cast hands upon you, and persecute you, and deliver you up to synagogues and prisons, and drag you before kings and rulers, for my name's sake.

13. Now this shall happen to you that you may bear testimony.

14. Lay this up, therefore, in your hearts, that ye study not beforehand how ye may defend yourselves.

15. For I will give you utterance and wisdom, which all your adversaries will be unable to gainsay or resist.

16. But ye will be delivered up by your parents, and brothers, and kindred, and friends : and some of you they will put to death,

17. And ye will be hated of all men for my name's sake.

18. Now not a hair of your head shall perish.

19. And by your endurance ye shall preserve your lives."

20. "When, however, ye shall see Jerusalem surrounded by an army, know then that her destruction is at hand.

21. Then let those that are in Judea, flee to the mountains; let those, who are in the midst of her, go out, and let not those who are in the country, come into her.

22. For these are the days of vengeance, for the accomplishment of all that hath been written.

23. But wo to the women who are with child, and who give suck in those days; for there will be great distress upon the land, and wrath upon this people.

24. And they will fall by the edge of the sword, and will be led captive among all nations; and Jerusalem

(v. 18, 19.) In the preceding verses, our Saviour foretells a persecution in which several would be put to death. How then can he say here that they would preserve their lives, and that not a hair of their heads would perish? These passages refer to different times. 1. They were not to be alarmed at the report of wars and insurrections. For such were only the beginning of the troubles. 2. They were to expect persecution to follow. 3. After the persecution would come the days of divine vengeance on their persecutors: during which days the Christians who had persevered in the faith, would save their lives, whilst the Jews would lose theirs. 4. They were to look on the presence of a hostile army surrounding Jerusalem, as the sign of approaching vengeance, and to flee immediately for their own security. Then their deliverance from persecution would be at hand. The whole is an instruction to the Christians in Judea, how to provide for their own security on the invasion of their country by the Romans.

(v. 19.) *Preserve.* See *Matt.* x. 22; xxiv. 13; *Mark*, xiii. 13.

(v. 21.) *Midst of her*—that is, of the city.

(v. 24.) If credit may be given to the numbers in Josephus, the Jews of all descriptions slain from the year 66 to the siege,

will be trodden under foot of the Gentiles, till the times of the Gentiles shall be accomplished.

25. And there will be signs, in sun, and moon, and stars, and on the land distress of nations, through despair at the roaring of the sea and the waves.

26. And men will faint away through fear and expectation of what is about to come over the land; for the powers of heaven will be shaken.

27. And then they will see the son of man coming on a cloud, with great might and glory.

28. Now when these things begin to happen, look up, and lift up your heads; for your deliverance is at hand."

29. And he spake to them a parable: "Look at the fig-tree, and all trees.

30. When they bring forth produce, ye know that the harvest is near.

31. So, when ye see these things happen, know that 'the kingdom of God' is near.

32. Verily I say to you, this generation shall not have passed away, before they are all accomplished.

33. The heavens and the earth will pass away; but my words will not pass away.

34. But look well to yourselves, that your hearts be

amounted to 180,000; and during the siege in 70, to 1,100,000; and those led captive to 97,000. *De Bello*, vi. 9. That part of Jerusalem situated on Mount Sion was spared, as it had not shared in the contest: in place of the rest a new city sprung up in the neighbourhood: but both became the dwelling place of Gentile nations, and have remained so to the present day.

(v. 26.) The land—*τῇ οἰκουμένῃ*—universo orbi. Here, as in c. ii. 1, the Latin translator takes the Greek word to mean the whole earth, though here, as well as there, it seems to mean only the land of Judea, or the country inhabited by the Jewish nation.

not weighed down with surfeiting, and drunkenness, and the cares of life ; so that that day come upon you unawares.

35. For it will come like a net over all, who sit on the face of the whole land.

36. Watch ye therefore, praying at all times, that ye may be accounted worthy to escape all these coming evils, and to stand before the son of man."

37. Now during the day time he taught in the temple, but at night he left it, and passed the time on the mountain called of Olives.

38. But the people, early in the morning, thronged to hear him in the temple.

CHAPTER XXII.

THE LAST SUPPER : THE APPREHENSION OF JESUS.

1. Now the feast of unleavened bread, called the pass-over, was nigh.

2. And the high priests and scribes sought to devise some means of putting him to death ; for they feared the people.

3. Then Satan entered into Judas called the Iscariot, one of the twelve.

4. Who went and spake to the high priests and captains, about the manner of his delivering him to them.

5. And they were glad, and bargained to give him a sum of money.

6. And he made an agreement, and sought an opportunity of delivering him to them without (the presence of) the people.

7. And the day of unleavened bread came, in which the passover was to be slain.

8. And he (Jesus) sent Peter and John, saying, "Go, and make ready the passover, that we may eat it."

9. But they said to him, "Where wilt thou that we make it ready?"

10. He replied, "Behold, as ye go into the city, a man will meet you, carrying a pitcher of water: follow him into the house to which he is going.

11. And say to the master of the house, 'The master sayeth to thee, where is the guest-room, in which I may eat the passover with my disciples.'

12. And he will shew you an upper room, large and furnished. There make ready."

13. And they went, and found as he had told them, and made ready the passover.

14. And when the hour came, he lay down to table, and the twelve apostles with him.

15. And he said to them, "I have had a longing desire to eat this passover with you, before I suffer.

16. For I tell you, that henceforth I shall never more eat thereof, till it hath been accomplished in the 'kingdom of God.' "

17. And taking a cup, he gave thanks and said, "Take and share it among you.

18. For I say to you, that I will not drink of the produce of the vine, till 'the kingdom of God' shall be come."

19. And taking bread, he gave thanks, and brake, and gave it to them, saying; "THIS IS MY BODY, the (body) given for you. Do this in remembrance of me."

(v. 19.) *Do this for a remembrance of me.* The reader will observe that this is an injunction to the apostles to do what our

20. In like manner (he gave) the cup after supper, saying : " This cup is the new covenant IN MY BLOOD ; the (cup) poured out for you.

21. Nevertheless, behold, the hand of the man, who will betray me, is with me on the table.

22. And the son of man, indeed, goeth, as hath been decreed : but wo to that man, by whom he is betrayed."

23. And they began to inquire among themselves, which of them it could be, that would do this thing.

24. And there arose a dispute among them respecting the question, which of them seemed to be the greater.

25. And he said to them ; " The kings of the nations lord it over them : and the despots over them are called benefactors.

26. Let it not be so with you. But let the greater among you be as the last, and the ruler as the serving man.

27. For which is the greater, he who lyeth at table, or he who serveth ? Is it not he who lyeth ? Yet I am in the midst of you as one who serveth.

28. But ye have adhered to me in my trials ;

29. And I, as my father hath assigned a kingdom to me,

blessed Lord had just done, in memory of him : that is, to consecrate the bread : for the words were uttered before he took the wine, and blessed it. Did he not also command them to consecrate the wine ?—Undoubtedly. Yet not one of the evangelists mentions any such command. Even that which regards the consecration of the bread is omitted by the other three. How are we to reconcile such omissions with the opinion of those who pretend that it was the object of these four narratives to leave to the disciples of the apostles, and through them, to succeeding generations, a full account of all the doctrines and precepts delivered by our blessed Lord.

30. So do I assign to you, to eat and drink at my table in my kingdom, and to sit upon thrones, rulers over the twelve tribes of Israel."

31. Then the Lord said ; " Simon, Simon, Satan hath claimed you, to sift as wheat :

32. But I have prayed for thee, that thy faith fail not : and do thou, when thou hast returned (to thy duty) strengthen thy brethren."

33. But he said, " Lord, I am ready to go with thee both to prison and to death."

34. And he replied : " I tell thee, Peter, the cock will not crow to-day, before thou wilt have thrice denied that thou knowest me."

35. And he said to them, " When I sent you without bag, or scrip, or sandals, did you find a want of anything?"

36. They said " No." " But now," said he, " let him who hath a bag, take it ; and in like manner a scrip ; and he that hath not a sword, let him sell his cloak and buy one.

37. For I tell you, that writing hath yet to be fulfilled in me, *and he was reckoned with the wicked.* (Is. liii. 12.) For the predictions concerning me are coming to an end."

38. But they said, " Lord, behold there are two swords here." And he replied, " It is enough."

(v. 32.) His faith failed not : for he fell not through want of faith, but want of courage. The rest of the verse is prophetic of his repentance, and confirmatory of him in his office of leader of the apostles, notwithstanding his fall.

(v. 34.) *To-day.* The reader must remember that, in the Jewish day, the evening preceded the morning.

(v. 38.) The meaning of this and the three last verses is, that, whilst Christ was with them, he took care that they should not be

39. And departing, he went according to his custom to the mount of Olives, and his disciples followed him.

40. And when he was come to the place, he said to them ; " Pray that ye may not yield to temptation."

41. Then he withdrew from them about a stone's throw, and falling on his knees, he prayed,

42. Saying, " Father, O that thou would'st take this cup away from me : nevertheless not my will but thine be done."

43. And there appeared to him an angel from heaven supporting him :

44. And being in anguish he prayed more intensely : and his sweat became as drops of blood trickling down on to the ground.

45. And when he rose from prayer, and came to his disciples, he found them asleep through sadness.

46. And he said to them ; " Why do ye sleep ? Arise and pray, that ye yield not to temptation."

47. Now, while he was yet speaking, behold a multitude (came) : and the man called Judas, one of the twelve, advanced before them, and approached to kiss Jesus.

48. But Jesus said to him, " Judas, dost thou betray the son of man with a kiss ?"

49. And those with him, seeing what was to happen, said to him, " Lord, shall we smite with the sword ?"

in want or danger : now that he was about to be taken from them, they must look to their own safety. They misunderstood him, and took his words literally. His reply, " It is enough," shewed that they were in error, but that he did not think it worth while to expose that error at the moment.

(v. 40.) *Yield to temptation.* Literally, *enter into temptation*, which, according to the Hebrew idiom, means not only to be exposed to trial, but to enter into, or yield to, the views of the tempter.

50. And one of them smote a bondman of the high priest, and cut off his right ear.

51. And Jesus said in answer: "Hold, no more:" and touching his ear, he healed him.

52. Then Jesus said to the high priest, and captains of the temple, and the elders, who had come against him,

53. "Are ye come out with clubs and swords, as if I were a robber? Though I was with you day by day in the temple, ye laid not your hands upon me. But this is your hour, and this the power of darkness."

54. But they seized, and led him into the house of the high priest, and Peter followed them at a distance.

55. And, when they had kindled a fire in the midst of the court, and sate down together, Peter also seated himself in the midst of them.

56. And a certain maiden seeing him by the light as he sate, and fixing her eyes on his face, said, "This man was also with him."

57. But he disowned him, saying, "Woman, I know him not."

58. And a little later, another man seeing him said: "Thou also art one of them:" but Peter said, "Man, I am not."

(v. 51.) *Hold, no more*—ἐἴτε ἕως τούτου—sinite usque huc. The conjecture of Kype, that these words are addressed to the Jews, seems to me inconsistent with the preceeding words, "Jesus said in answer." They were addressed to Peter and his companions, and were intended to restrain them from offering any additional resistance: ἕως τούτου may mean "unto this time," or "this place," or "this man." I take it to mean, "Do no more; thus far you have gone: it is sufficient."

(v. 53.) *This is your hour*. The allusion is to the time of night when they seized him. During the day-time they dared not touch him: it was that hour of darkness which placed him in their power.

59. And about an hour afterwards, another person strongly affirmed the same ; “ Of a truth this man was with him : for he is also a Galilean.”

60. And Peter said, “ Man, I know not what thou meanest.” And immediately, while he was yet speaking, the cock crowed.

61. And the Lord turned, and looked upon Peter : and Peter called to mind what the Lord had said to him ; “ Before the cock crow, thou wilt disown me thrice.”

62. And Peter went out, and wept bitterly.

63. Now, the men, who had the custody of Jesus, mocked him, and struck him.

64. And having blindfolded him, they smote him on the face, and asked him, saying, “ Reveal who it was that struck thee.”

65. And many other abusive sayings they uttered against him.

66. And when the day broke, the council was assembled of the elders, and the high priests, and the scribes ; and they led him into the Sanhedrin, saying, “ Art thou the Messiah ? Tell us.”

67. But he said to them : “ If I tell you, ye will not believe.

68. And if I ask a question, ye will not answer, nor discharge me.

69. But henceforth the son of man will be seated on the right hand of the power of God.”

70. And they all said ; “ Art thou then the son of God ?” But he said to them ; “ As ye say, so I am.”

71. Then they said, “ What need have we of more testimony ? We have heard it ourselves from his own mouth.”

CHAPTER XXIII.

THE DEATH OF CHRIST.

1. Now the whole body of them rose, and led him to Pilate.

2. And they began to accuse him in these words: "We have found this man turning the nation from its duty, and forbidding the payment of taxes to Cæsar, and saying that he himself is Messiah the king.

3. Then Pilate put this question to him: "Art thou the king of the Jews?" And he made answer to him: "I am."

4. And Pilate said to the high priests and the people, "I find no guilt in this man."

5. But they persisted saying, "He stirreth up the people, teaching throughout all Judea, having begun in Galilee, and (continued) as far as this city."

6. At the mention of Galilee, Pilate asked if the man was a Galilean.

7. And when he learned that he belonged to the government of Herod, he sent him to Herod, who was also in Jerusalem at that time.

8. Now Herod rejoiced exceedingly at the sight of Jesus. For he had long wished to see him, on account of the many reports which he had heard of him. And he hoped to see some wonder wrought by him.

9. And he put to him abundance of questions: but he made him no answer.

10. And the high priests and scribes stood by, accusing him with vehemence.

11. Then Herod and his guards treated him with scorn, and robed him in mockery with a shining garment, and sent him back to Pilate.

12. And on that day Pilate and Herod became friends : for before they had been enemies to each other.

13. But Pilate calling together the high priests, and the rulers, and the people,

14. Said to them ; “ Ye brought before me this man, as if he turned the people from their duty, and behold, I have examined him in your presence, and have not found him guilty of any of those things wherewith you charge him.

15. Nor Herod either : for I sent you to him. Behold then, since he hath done nothing to deserve death,

16. I will chastize and discharge him.”

17. Now he was obliged to discharge one (prisoner) during the festival.

18. But they cried out all-together ; “ Away with him, and discharge to us Barabbas :”

19. —One who had been cast into prison on account of a riot and a murder in the city.

20. And Pilate addressed them again, wishing to discharge Jesus.

21. But they cried out aloud, “ Crucify him, crucify him.”

22. And he spake to them a third time ; “ But what evil hath he done ? I have found nothing deserving of death in him, I will therefore chastize, and discharge him.”

23. But they persisted with loud shouts, demanding that he should be crucified : and their clamour and that of the high priests prevailed.

24. Then Pilate gave judgment, and granted their petition.

25. He discharged, as they had asked, the man who had been imprisoned for the riot and murder; but Jesus he delivered up to their pleasure.

26. And, as they led him away, they took hold of one Simon of Cyrene, returning from his field, and laid on him the cross, that he might bear it after Jesus.

27. Now a great multitude of the people and of women followed him: and the latter moaned and bewailed him.

28. And Jesus turning to them, said: "Ye daughters of Jerusalem, weep not for me, but weep for yourselves and your children.

29. For behold the days are coming, in which they will say, 'Happy are the barren; the wombs that have not borne, and the breasts that have not suckled.'

30. Then will they begin to say to the mountains, 'fall upon us,' and to the hills, 'Cover us.'

31. For if the green wood be treated thus, how will it fare with the dry?"

32. Now two other men, malefactors, were led to execution with him.

33. And when they had come to the place, called Calvary, there they fixed him to the cross, and the malefactors one on his right hand, and the other on his left.

34. But Jesus said, "Father, forgive them, for they know not what they are doing." They then parted his garments, and cast lots (for them).

(v. 31.) If I, who am innocent, suffer thus, how will it fare with the guilty?—Is not this an allusion to the subsequent crucifixion of the Jews day after day by the Romans, when, as it is described by Josephus, the multitude of the executed was so great, that room was wanting for the crosses, and crosses for the bodies. *Jos. De Bell. v. 11.*

35. And the people stood looking on, and mocked him, they and the rulers with them, saying ; “ He saved others, let the man save himself, if he be the Messiah, *the chosen one of God.*”—Is. xlii. 1.

36. And the soldiers also made sport of him, coming to him, and offering him vinegar,

37. And saying, “ If thou art the king of the Jews, save thyself.”

38. And there was written above him an inscription in Greek, Roman, and Hebrew letters, **THIS IS THE KING OF THE JEWS.**

39. But one of the malefactors that hung there reviled him thus, “ If thou art the Messiah, save thyself and us.”

40. And the other in answer rebuked him in these words, “ Hast thou then no fear of God, though thou art condemned to the same punishment ?

41. And we, indeed justly : for we receive what our works have deserved : but he hath done nothing wrong.”

42. And he said to Jesus : “ Remember me, O Lord, when thou comest in thy kingdom.”

43. And Jesus said to him : “ Verily I say to thee, this day shalt thou be with me in paradise.”

44. This was about the sixth hour : and darkness covered the whole land till the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the middle.

46. And Jesus cried out with a loud voice, and said, “ Father, into thy hands I commend my spirit.” And with these words, he breathed his last.

47. And the centurion, observing what had passed, gave glory to God, and said, “ Surely this was a righteous man.”

48. And all the multitude which had gathered together

to behold this sight, having observed what had passed, returned home smiting their breasts.

49. But all his acquaintance, and the women that had accompanied him from Galilee, had stood at a distance, and were eye-witnesses of these things.

50. Behold, however, a man by name Joseph, being one of the council, but a good and a righteous man—

51. For he had given no consent to the consultations and deeds of the others—a native of Arimathæa a town of Judea, and one who also looked for ‘the kingdom of God,’

52. He went to Pilate, and begged the body of Jesus.

53. And having taken him down, he wrapped him in a linen cloth, and laid him in a sepulchre hewn out of a rock where never before man was laid.

54. Now it was the day of preparation, and the hour of the sabbath was drawing on.

(v. 54.) The Friday, or day preceding the Sabbath, was called the day of preparation, because on that day the Jews made preparation to keep the Sabbath rest. That rest began at sunset. We are told by Josephus (*De Bel.* iv. 9) that a priest was stationed on the summit of the temple to watch the descent of the sun; and that the moment that luminary disappeared, he announced the event by sound of trumpet, which could be heard over the whole city. Then the precept was understood to be in force. When, therefore, the evangelist informs us that the Sabbath was drawing on, we must understand that he speaks of the afternoon about an hour before sunset, since the women had time to return from the sepulchre, and to make the necessary preparations of spices and balsams before the Sabbath. But the expression which he makes use of is extraordinary—*βάββαρον ἐπέφωσκε*—*Sabbatum illucescebat*—*the Sabbath dawned*. Now *to dawn* is to begin to shew forth light, whereas in this case the light was gradually sinking into darkness. The most plausible conjecture is, that being accustomed to say that the day dawns, to express that it was about to begin, he used the same word to express the beginning of the Sabbath, without recollecting at the moment its primary signification. We do something of the same kind, when we make morning calls in the afternoon.

55. And the women who had come up from Galilee with him, followed, and saw the sepulchre, and in what manner his body was laid.

56. And returning, they prepared spices and ointments; and rested during the sabbath according to the commandment.

CHAPTER XXIV.

THE RESURRECTION.

1. But on the first day of the week, very early in the morning, they went in company with some others, to the sepulchre, carrying the spices which they had prepared.

2. Now they found the stone rolled away from the sepulchre,

3. But going in, they found not the body of the Lord Jesus.

4. It happened, however, that while they were at a loss to account for this, lo, two men, in dazzling garments, stood by them;

5. And as they, stricken with fear, bent their faces to the ground, said to them,

6. "Why seek ye the living among the dead? He is not here, but is risen. Remember how he told you, while he was yet in Galilee,

7. That the son of man had to be delivered into the hands of sinners, and to be crucified, and to rise again on the third day."

8. Then they recollected his words;

9. And returning from the sepulchre, related all these things to the eleven, and to all the rest.

(v. 1.) *In company with some others.* These words are not in the Vulgate.

10. Now the women who told these things to the apostles, were Mary Magdalene, and Joanna, and Mary the mother of James, and the others that were with them.

11. But their account appeared to them an idle tale, and they gave no credit to them.

12. Peter, however, rose, ran to the sepulchre, and stooping down, saw only the linen lying in it. And he returned wondering within himself at what had happened.

13. Behold, moreover, two of them were walking on that same day to a village called Emmaus, about sixty furlongs from Jerusalem,

14. And were talking to one another about all these events.

15. Now it happened that, in the midst of their conversation and reasoning, Jesus himself approached and walked in company with them.

16. But their eyes were withholden from knowing him.

17. And he said to them: "What is the subject of your debate in your walk? And why are ye sorrowful of countenance?"

18. But the one, whose name was Cleophas, returned him this answer; "Art thou alone a stranger in Jerusalem, so as to be ignorant of what hath happened there these days past?"

19. And he said, "What?" But they replied, "Of the fate of Jesus of Nazareth, who was a prophet, powerful in word and work before God and all the people.

20. How our high priests and rulers delivered him up to judgment of death, and fixed him to a cross.

21. But we hoped that he was the person about to redeem Israel. Now in addition to all this, to-day is the third day since these things happened,

22. And some of our women have surprized us, who going early in the morning to the sepulchre,

23. And not finding his body, have returned saying, that they had seen a vision of angels, who told them that he was alive.

24. And some men of our body went to the sepulchre, and found things so as the women had described, but him they discovered not."

25. Then he said to them; "O ye dull of understanding, and slow of heart to believe all the things spoken by the prophets.

26. Was it not decreed that the Messiah should suffer these things, and enter into his glory?"

27. And beginning from Moses, through all the prophets, he interpreted to them the passages respecting him in the whole scripture.

28. But now they were near the village to which they were going, and he made as if he were going farther.

29. But they pressed him, saying; "Stay with us, for it is growing towards evening, and the day is far spent." And he went in to stay with them.

30. Now it came to pass, that while he was lying at table with them, he took bread and blessed it, and brake it, and gave it to them.

31. And their eyes were opened, and they knew him: but he vanished from their sight.

32. And they said to each other, "Did not our hearts burn within us, as he talked to us in the way, and explained to us the scriptures?"

(v. 24). In v. 12, the evangelist mentioned Peter alone as going to the sepulchre to examine it; yet we here see that he was aware that Peter was not the only one—a proof that in these writings the mention of one does not necessarily exclude others.

33. And rising that very moment, they returned to Jerusalem, and found the eleven and their companions gathered together,

34. And saying "The Lord is certainly risen, for he hath appeared to Simon."

35. And they related what had happened in their walk, and how he became known to them by the breaking of bread.

36. Now while they were speaking, Jesus stood in the midst of them and said, "Peace be to you. It is I: fear not."

37. But they were stricken with awe and fear, and thought that they saw a spirit.

38. But he said to them, "Why are ye alarmed; why do doubts rise in your hearts?"

39. Look at my hands and my feet, for it is I myself: handle me and see: for a spirit hath not flesh and bones as ye see that I have."

40. And as he said this, he showed them his hands and his feet.

41. Still, as through joy and amazement, they expressed doubts, he said to them, "Have ye any thing here to eat?"

42. And they gave him some broiled fish, and some honeycomb,

43. Which he took and ate in their presence, giving them the remainder.

(v. 34.) *And saying.* This must be understood of some, who drew that inference from the testimony of Simon: for we learn that there were still great doubts among them, which doubts the testimony of these two disciples did not remove. See *Mark* xvi. 13.

(v. 41.) *Expressed doubts*—ἀπιστεῖντων—non credentibus. The evangelist could not mean that excess of joy, caused them to disbelieve; but probably that in expressing their joy they used, as is common on similar occasions, such expressions as, that "it was impossible,—it could not be."

44. And he said to them, " These are the words which I spake to you, while yet I was with you, that every thing must be accomplished, which had been written concerning me in the law of Moses, and the prophets, and the psalms."

45. Then he opened their minds to understand the scriptures, and said to them,

46. " Thus it was written, and thus it behoved, that the Messiah should suffer, and rise from the dead on the third day.

47. And that repentance and the remission of sins in his name should be announced to all nations, beginning from Jerusalem.

48. Now ye are the witnesses of these things.

49. And behold I send the promise of the Father upon you : and do ye abide in the city, till ye are clothed with power from on high."

50. Then he led them forth as far as Bethania, and lifting up his hands, he blessed them.

51. And it happened that, when he had blessed them, he was separated from them, and carried up into heaven.

52. But they, having worshipped him, returned with great joy to Jerusalem ;

53. And were continually in the temple, employed in praising and blessing God. Amen.

(v. 44.) *These are the words*—that is, now ye understand the words, &c.

THE
H O L Y G O S P E L
ACCORDING TO
J O H N.

IF we may believe the consentient voice of antiquity, this John was the apostle of that name, who composed his gospel shortly before his death, and consequently about the end of the first century. The other three gospels were written before, this after, the destruction of Jerusalem : they, for the information of converts chiefly of the Jewish nation ; this, for that of converts chiefly among the Gentiles, to the end *they might believe that Jesus was Messiah, the son of God* (c. xx. v. 31). Hence this evangelist dwells less on the destruction of Jerusalem ; is more careful to explain the names, the feasts, and the customs peculiar to the Jews ; and seldom notices, or, if he does notice, speedily dismisses, the subjects already treated by the preceding evangelists, and introduces much new matter, the knowledge of which he derived from his own recollection of what he had himself heard or seen.

CHAPTER I.

THE INCARNATION : THE TESTIMONY OF THE BAPTIST :
THE FIRST DISCIPLES.

1. At the beginning was 'the word;' and 'the word' was with God; and 'the word' was God.
 2. He was at the beginning with God.
 3. All things were made through him; and without him was made nothing that was made.
 4. In him was life, that life which is the light of men.
 5. And the light shone in darkness; but the darkness received it not.
6. Now there was a man sent from God, whose name was John.

(v. 1.) *The word was God.* In the original, the arrangement is different, θεὸς ἦν ὁ λόγος. But I conceive, with most translators, that the article points out the subject and not the predicate.—Here I may observe, that, to persons uninitiated in the doctrines of Christianity, this passage, and other obscure passages of the present Gospel, must have appeared unintelligible; yet by the disciples of the evangelist, already acquainted with his language on such subjects, they would be easily understood. Their previous knowledge led them to the true explanation. At the present day, the readers of Scripture have generally imbibed certain religious notions from education before they sit down to the task; and then, unconsciously, perhaps, but very naturally, they explain every difficulty in accordance with those notions. Hence it happens that men of every persuasion find the confirmation of their peculiar opinions in the sacred volumes: for, in fact, it is not the Scripture that informs them, but they that affix their own meaning to the language of Scripture.

(v. 1, 2, 3.) From these three verses the reader may form a notion of the repetitions and pleonasms, which form a distinguishing feature in the style of this Evangelist.

(v. 5.) *Received it not*—ὃν κατέλαβε—non comprehenderunt. In c. xii. 35, the same word should be rendered to *overtake* or *surprise*. But ought it to be so rendered here? Certainly not. Darkness cannot overtake the light that shines in it. The meaning, like that of v. 10, is, that the prejudices of the Jews did not permit them to receive the light or doctrine of Jesus. See iii. 19.

7. He came for a witness, to bear witness to the light, that all men might believe through him.

8. Not that he was the light himself, but that he might bear witness to the light.

9. There was the true light, which enlighteneth every man coming into the world,

10. (That light) was in the world, but, though the world was made through him, the world knew him not.

11. He came to his own (house), but his own (household) received him not.

12. But on as many as did receive him, he bestowed the privilege of being the children of God, on those who believed in his name :

13. (Children) born not of blood, nor of the desire of the flesh, nor of the will of man, but of God.

14. And ' the word ' became flesh, and made his abode among us—for *we* have seen his glory, glory such as belongs to the only begotten of the father—full of grace and truth.

(v. 11, 12, 13.) These verses allude to the rejection of our Saviour by the Jewish nation, and the acknowledgment of him by individuals in that and other nations.

(v. 14.) *The word became flesh*—ὁ λόγος σὰρξ ἐγένετο. Hence it appears that the same ' word,' which is represented in v. 1, 2, 3, as an active, intelligent, and increated being, became man, and was known among men by the name of Jesus. Irenæus, (*ad Hær.* iii. 11) who wrote within a century after the death of the evangelist, assures us that this introduction was composed by St. John as an antidote to the errors of Cerinthus, teaching by it that God accomplished the redemption of mankind, through the same *word* by whom he had previously effected the creation. Why he was called *the word*, we can only conjecture. From the time of his resurrection to the destruction of Jerusalem, he seems to have been distinguished by the title of *the Lord*. See *Matt.* xxviii. 6; *Mark* xvi. 19, 20; *Luke* xi. 39, xvii. 6, xxiv. 34. But afterwards, as we learn from the book of Revelations, *the king of kings, and lord of lords*, was called *the word of God*; (*Rev.* xix. 13, 16)

15. —It was of him that John witnessed, when he cried out and said ; “ This was he of whom I said : ‘ He that is coming after me existed before me, for he is more ancient than I.’—

16. Of his fulness we have all received, even grace as a portion of his grace.

17. For the law was (indeed) given by Moses : but grace and truth came through Jesus Christ.

18. God no man ever saw. The only begotten son, he that dwelleth in the bosom of the father, he hath made him known.

19. Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “ Who art thou ?”

probably because he was to us *the word of God*, revealing to us the mysteries of religion ; *for God no man ever saw. The only begotten son, he that dwelleth in the bosom of the father, he hath made him known.* (John i. 18.) He was *the word of life.* (1 John i. 3.)

(v. 14.) *We have seen his glory.* This was at his transfiguration.

(v. 15.) This verse of the testimony of John is parenthetical. It has been contended that *ἐμπροσθέν μου γέγονεν* should be rendered, was preferred before me, otherwise, the reason which follows, would be a mere tautology. But tautologies are common with this evangelist ; and, if we go to vv. 27 and 30, we shall find that the baptist first said, “ He that is coming after me existed before me,” and that he afterwards alleged as his reason for using these words, that he was “ More ancient than himself.” In c. iii. 28, he employs the same word, *ἐμπροσθέν*, to denote priority of existence.

(v. 16.) The evangelist had said that the ‘ word’ appeared among us *full of grace and truth* : he proceeds to say that of that fulness we have all received, *grace of his grace*, and of course truth of his truth : for Moses gave the law only ; grace and truth came by Jesus Christ.

(v. 18.) *He hath made him known.* This is the *truth* which we have received also *of his fulness.*

20. He acknowledged, and did not deny ; he acknowledged, “ I am not the Messiah.”

21. And they asked him, “ What then art thou ? Elias ?” And he said, “ No.” “ The prophet ?” and he answered, “ No.”

22. They said therefore to him, “ Who art thou, that we may give an answer to those who sent us ? What sayest thou of thyself ?”

23. He said, “ I am the voice of him who cryeth in the wilderness, *make straight the path of the Lord*, as spake the prophet Isaias.”—*Is.* xl. 3.

24. Now the messengers were of the pharisees.

25. And they asked, saying, “ Why then dost thou baptize, if thou art not the Messiah, nor Elias, nor the prophet ?”

26. John answered them in these words. “ I baptize with water, but there standeth in the midst of you one, whom ye know not.

27. He is the one, that is coming after me, and existed before me ; the latchet of whose shoe I am not worthy to unloose.”

28. These things happened at Bethania on the Jordan, where John was baptizing.

(*v.* 21.) *The prophet*—ὁ προφήτης. What prophet ? We know not ; but it is plain that there was an expectation among the Jews, that both Elias and a great prophet would precede the coming of the Saviour. See also *v.* 25 ; and *vi.* 14.

(*v.* 26.) *I baptize with water.* The reader is aware of the frequent use of baptism among the Jews. It was the remedy for legal uncleanness, the ceremony by which pagan proselytes were admitted among them ; an emblem of purification from the defilement of sin. Such was the baptism of John ; but he could do no more than wash with water : the person who baptized with the Holy Ghost was our Saviour. See *v.* 33.

29. The next day John saw Jesus coming towards him and said, " Behold the lamb of God, that taketh away the sin of the world.

30. This is he of whom I said, ' A man is coming after me, who existed before me, because he is more ancient than I.'

31. I indeed knew him not : but, that he may be manifested to Israel, do I come baptizing with water."

32. And John bare witness, saying, " I saw the spirit descend from heaven like a dove, and rest upon him.

33. I indeed knew him not: but he that sent me to baptize with water, he said to me: ' On whomsoever thou shalt see the spirit descend and rest, he it is that baptizeth with the Holy Ghost.'

34. And I saw it, and I have borne witness, that he is the son of God."

35. Again, the next day John was standing with two of his disciples,

36. And seeing Jesus walk past, he said, " Behold the Lamb of God."

37. And the two disciples heard his words, and went after Jesus.

38. Then Jesus turned, and, when he saw them coming after him, said to them,

39. " What is it that ye seek ?" But they said to him ; " Rabbi," which translated, meaneth *master*—" Where dost thou dwell ?"

(v. 29.) *The lamb of God.* An allusion to the lamb slain at the passover, the blood of which, sprinkled on the door-posts of the houses, saved the inmates from the sword of the destroyer. Jesus was the real lamb, whose blood saved the souls of sinners from the just resentment of God.

40. He said to them, "Come and see." And they went and saw where he dwelt, and remained with him that day, it being about the tenth hour.

41. Now one of the two who had been told by John, and had gone after him, was Andrew, the brother of Simon Peter.

42. He first met his own brother Simon, to whom he said, "We have found the Messiah," which translated, meaneth *the anointed*.

43. And he led him to Jesus. And Jesus looking upon him, said: "Thou art Simon the son of Jonas: thou shalt be called Cephaz," which is translated *rock*.

44. The next day Jesus purposed to go into Galilee, and meeting with Philip, he said to him, "Follow thou me."

45. Now Philip was of Bethsaida, the town of Andrew and Peter.

46. Philip met with Nathanael, and said to him, "We have found Jesus the son of Joseph of Nazareth, the person described by Moses in the law, and by the prophets."

47. But Nathanael said to him, "Can any good come from Nazareth?" Philip replied, "Come and see."

48. Now Jesus saw Nathanael, as he was coming to

(v. 43.) The reason why our Lord, at his first interview with Simon, gave him the name of "Rock," may be seen in St. Matthew xvi. 18. In Greek it has been translated *Petros*, from which we have formed Peter, the name generally given to him. *Petros* also means "rock."

(v. 47.) *Can any good*. He makes this objection, because Nazareth is not named in the scriptures as the place whence the Saviour was to come.

him, and said of him, "Behold an Israelite indeed, one in whom there is no guile."

49. Nathanael sayeth to him, "Whence dost thou know me?" Jesus made answer, "I saw thee under the fig-tree, before Philip spake to thee."

50. Nathanael replied, saying, "Rabbi, thou art the son of God, thou art the king of Israel."

51. Jesus returned this answer, "Dost thou believe because I said to thee, 'I saw thee under the fig-tree?' Greater things than this shalt thou see."

52. Then he said to him, "Verily, verily, I say to you: hereafter ye shall see the heavens opened, and the angels of God ascend and descend upon the son of man."

CHAPTER II.

THE MARRIAGE AT CANA: JESUS IN THE TEMPLE.

1. Now on the third day there was a wedding at Cana of Galilee, and the mother of Jesus was there.

2. And Jesus and his disciples were also asked to the wedding.

3. And when the wine began to fail, the mother of Jesus said to him: "They have no wine."

(v. 50.) Why did Nathanael break out into this confession? Undoubtedly because what he had been doing under the fig-tree, which probably was praying, could not naturally be known to any mortal man.

(v. 52.) We read of no instance in the gospels, when the apostles *saw* angels ascending and descending upon him: but then we also know that the gospels are but an imperfect record of the events of our Saviour's life. See the last verse in this gospel.

4. But Jesus said to her: "Woman what hast thou to do with me: my time is not yet come."

5. His mother said to the waiters; "Do whatsoever he may tell you."

6. Now there were placed there six stone pitchers, containing two or three balks a piece, after the Jewish rite of purification.

7. Jesus said to them, "Fill the pitchers with water." And they filled them to the brim.

8. And Jesus said to them, "Draw out now, and carry to the master of the feast." And they carried it.

9. But when the master of the feast had tasted the water which had become wine,—now he knew not whence it came, but the waiters who had drawn the water, knew,—the master of the feast called the bridegroom,

10. And said to him: "Every one setteth his good wine before his guests at first, and that of worse quality when they have drunk freely: but thou hast kept thy good wine until now."

11. This was the first of the miracles of Jesus, wrought by him in Cana of Galilee. And he manifested his glory, and his disciples believed in him.

(v. 4.) That the use of the word *woman* was no token of disrespect, appears from this, that he addressed her with the same appellation from the cross, when he entrusted her to the care of his beloved disciple, (*John* xix. 26). The same may be observed of the words, "*what hast thou to do with me*,"—why dost thou interfere with me: "my time for manifesting myself is not yet come:" for Mary was so far from understanding them as a refusal, that she told the waiters to obey his commands, in expectation of a miracle.

(v. 11.) This word *glory* is used by the evangelist not only in its usual meaning, but also to signify the supernatural powers with which our Saviour as man was invested for the purpose of his mission, or the manifestation of those powers in teaching and

12. After this, he went down to Capharnaum, he and his mother, and his brethren, and his disciples, and remained there a few days.

13. And, as the passover of the Jews was nigh, Jesus went up to Jerusalem. And he found in the temple the sellers of oxen, and of sheep, and of doves, and the changers of money on their seats.

14. And, having made a whip of small cords, he drove all, both oxen and sheep, out of the temple, and of the money-changers, he scattered the coin, and overturned the tables.

15. And to the sellers of doves he said, "Take these things away, and make not of my father's house a house of traffic."

16. And his disciples remembered that it is written : "*Zeal for thy house hath consumed me.*" Ps. lxxviii. 10.

17. But the Jews took occasion to ask, "What proof dost thou shew why thou doest this?"

18. And Jesus said in answer, "Destroy this sanctuary, and in three days I will raise it up again."

19. Whereupon the Jews said ; "It took forty-six years to build this sanctuary, and wilt thou raise it up in three days?"

20. But he spake of the sanctuary of his own body.

21. When therefore he was risen from the dead, his disciples remembered that he had said this to them : and they believed the scripture, and the word spoken by Jesus.

working miracles, or the proofs of the divine approbation given to him both before and after his death. In the same manner, to *glorify* God, means in this gospel to believe in God, or to do his will, or to suffer for his sake, or to instruct others in his law. The reader should bear these acceptations of the word in his mind, that he may understand the following pages.

22. Now, while he was at the passover in Jerusalem, many, during the feast, believed in his name, seeing the wonders which he wrought.

23. But Jesus did not trust himself to them, on account of the knowledge which he had of all men,

24. And because he had no need of testimony respecting any man : for he knew what was in man.

CHAPTER III.

NICODEMUS : JOHN THE BAPTIST.

1. Now there was a man, a pharisee, by name Nicodemus, a ruler of the Jews ;

2. Who came to Jesus by night, and said to him, " Rabbi, we know that thou art a teacher commissioned by God : for no one could work the wonders which thou workest, if God were not with him."

3. Jesus made him answer, " Verily, verily, I say to thee, unless a man be born again, he cannot see the ' kingdom of God.' "

(*v. 2.*) The secrecy with which Nicodemus visited Jesus, shews that he was ashamed or afraid of being known to hold communication with him ; whence we may infer, that the believers in his name mentioned before, (*ii. 23*) were of the lower classes, and probably of those who had come to the feast from the country.

(*Ibid.*) From this introductory speech it would seem, that though Nicodemus looked on our Saviour as a teacher divinely commissioned, he had no notion, or at least betrayed none, of his being the promised Messiah.

(*v. 3.*) The words of our Saviour are plainly an answer to some question put by Nicodemus, but omitted by the evangelist. Probably it regarded ' the kingdom of God,' or the expected reign of Messiah. ' To see the kingdom of God, and to enter into that kingdom, in *v. 5*, appear to have the same meaning.

4. Nicodemus sayeth to him, "How can a man be born, when he is already old? Can he enter his mother's womb, and be born a second time?"

5. Jesus answered; "Verily, verily, I say to thee, unless a man be born again of water and the spirit, he cannot enter into 'the kingdom of God.'

6. What is born of the flesh, is flesh: but what is born of the spirit, is spirit.

7. Wonder not that I said to thee, ye must be born again.

8. The wind bloweth where it listeth; and though thou hearest its voice, thou knowest not whence it cometh, nor whither it goeth. Thus it is with every one born of the spirit."

9. Nicodemus answered, "How can these things be?"

10. Jesus made reply: "Art thou the teacher of Israel, and ignorant of these things?"

11. Verily, verily, I say to thee, we speak what we

(v. 4.) *Already old.* In these words he certainly alludes to himself. May not his first question have been, whether *he* might expect 'to see the kingdom of God.'

(v. 5.) The Greek copies do not read the words *again* or *holy*, which are found in the Latin. But their admission or rejection will make no difference in the sense.

(v. 6.) It is therefore of a spiritual birth that I speak.

(v. 8.) *Thus it is with every one born of the spirit.* Though the manner in which the spirit operates on the soul of man be unknown to you, yet the effect of that operation is visible in his conduct.

(v. 10.) *The teacher of Israel*—ὁ διδάσκαλος τοῦ Ἰσραὴλ—magister in Israel. The article in the Greek shews that Nicodemus was considered as a teacher of the highest eminence.

(*Ibid.*) *Ignorant of these things*—οὐ γινώσκεις. It appears to me, that in this and similar passages, γινώσκω means to understand. "Art thou the teacher, and yet dost not understand this?"

know, and testify what we have seen. Yet our testimony ye will not receive.

12. If, when I spake to you of things pertaining to the earth, ye believe not, how will ye believe, if I speak to you of things pertaining to heaven?

13. Now no one ascendeth into heaven, but he who descended from heaven, that is, the son of man who dwelleth in heaven.

14. And as Moses lifted on high the serpent in the wilderness, so must the son of man be lifted on high,

15. That every one, who believeth in him, may not perish, but may have everlasting life.

16. For God hath so loved the world, as to give his only begotten son, that every one, who believeth in him, may not perish, but may have everlasting life.

17. For God hath not sent his son into the world to condemn the world, but that the world may be saved through him.

18. He that believeth in him, will not be condemned: but he that believeth not, is condemned already; because he believeth not in the name of the only begotten son of God.

19. And the cause of condemnation is this: that the

(*v.* 12.) That is, if ye cannot understand so as to believe what I say to you of the regeneration of men, the inhabitants of your earth, how can it be expected that you will understand me, if I speak to you of the plans of the divine wisdom, in sending me here? He proceeds, however, to state the secrets of that plan, in the following verses—viz.

In *v.* 13, that he came from heaven, and will ascend to heaven hereafter.

In *v.* 14, that he is to be raised on high—that is, crucified. See *Numb.* xxi. 6-9.

In *v.* 15, that the object of his crucifixion is the salvation of believers.

light hath come into the world, and men have preferred the darkness to the light ; because their works were evil.

20. For the man that worketh evil, hateth the light, and cometh not to the light, that his works may not be detected.

21. But he that worketh truth, cometh to the light, that his works may be proved to have been wrought according to God."

22. After this, Jesus and his disciples came into the land of Judea, where he tarried with them, and baptized.

23. Now John was also baptizing in Ennon, near to Salim, because much water was there. And people came and were baptized.

24. For John was not yet cast into prison.

25. And a dispute arose between some of the disciples of John and the Jews about purification.

26. And they came to John and said to him, " Rabbi, he who was with thee on the Jordan, to whom thou didst bear witness, behold he is baptizing, and all go to him."

27. John made this reply, " No man can have authority, unless it be given to him from heaven.

28. You yourselves are witnesses that I said, ' I am not the Messiah, but one sent before him.'

29. He that hath the bride, is the bridegroom. But

(v. 21.) It will be seen, that in this discourse of our blessed Lord with Nicodemus, he only sows the seeds which are to fructify afterwards : he informs him of truths which the Jew cannot understand now, but may understand later, when events shall strip them of the veil which now covers them. He intimates the end for which he came into the world, his crucifixion, his ascension, and the admission of men into his kingdom by a spiritual birth, through the baptism of water, and the reception of the Holy Ghost. Events have enabled us to understand these particulars : to Nicodemus they must have appeared exceedingly enigmatical.

the friend of the bridegroom, who standeth and hearkeneth to him, is filled with joy at the voice of the bridegroom. This, my joy, is fulfilled.

30. He must increase, I decrease.

31. He that cometh from above, is above all. He that is of the earth, is earthly, and speaketh as of the earth. But he that cometh from heaven, is above all.

32. That which he testifieth, is what he hath seen and heard : yet no one receiveth his testimony.

33. But he that doth receive it, avoucheth the veracity of God.

34. For he whom God hath commissioned, speaketh the words of God : for it is not by measure that God giveth the spirit (to him).

35. The father loveth the son, and hath given all things into his hands.

36. He that believeth in the son, hath everlasting life : but he who believeth not in the son, will never see life : but the wrath of God endureth upon him."

CHAPTER IV.

THE SAMARITAN WOMAN : MIRACLE AT CAPHARNAUM.

1. When the Lord knew, that it was reported among the pharisees that he made more disciples, and baptized (more) than John,

2. Though in fact it was not Jesus who baptized, but his disciples,

3. He left Judea, and went again into Galilee.

4. Now it was necessary that he should pass through Samaria.

5. And he came into a township of Samaria, called

Sychar, near the plot of land which Jacob gave to his son Joseph. *Gen.* xxxiii. 19.

6. Jacob's spring was there. So Jesus, weary with the journey, sate down by the spring. It was about the sixth hour.

7. A woman of Samaria cometh to draw water, and Jesus sayeth to her, "Give me to drink."

8. —For his disciples had gone into the town to buy provisions.—

9. But the Samaritan woman sayeth to him, "How dost thou, Jew as thou art, ask to drink of me, who am a Samaritan woman?"—For the Jews have no dealings with the Samaritans.

10. Jesus made this answer: "Didst thou but know the gift of God (to thee), and who it is that sayeth to thee, 'Give me to drink,' thou wouldst have asked (drink) of him, and he would have given thee spring water."

11. The woman sayeth to him, "Thou hast no bucket, and the well is deep. Whence then canst thou have spring water?"

12. Art thou greater than our father Jacob, who gave us this well, out of which he drank, and his children, and his cattle?"

13. Jesus made answer, "Whosoever drinketh of this water, will thirst again. But whosoever drinketh of the water which I shall give him, will not thirst for ever."

14. But the water which I shall give him, will become

(v. 6.) *The sixth hour.* That is, noon.

(v. 9.) *No dealings.* The strongest antipathy existed between the two nations. The Samaritans had opposed the rebuilding of the Jewish temple in the reign of Cambyses, and established a rival temple on Mount Gerizim, in the reign of Alexander the Great.

in him a spring of water gushing forth unto life everlasting."

15. The woman sayeth to him, "Sir, give me this water, that I may neither thirst, nor come hither to draw."

16. Jesus sayeth to her, "Go, call thy husband, and come back."

17. The woman made answer, "I have no husband." Jesus sayeth to her, "Thou sayest well, *I have no husband.*"

18. For thou hast had five husbands, and he, whom thou hast now, is not thine. This thou hast spoken truly."

19. The woman sayeth, "I see, Sir, that thou art a prophet."

20. Our fathers worshipped on this mountain, but ye say that at Jerusalem is the place where we ought to worship."

21. Jesus sayeth to her, "Woman, believe me. The time cometh, when it shall be neither on this mountain nor at Jerusalem, that ye shall worship the Father."

22. Ye worship without knowledge; we worship according to knowledge: for salvation is of the Jews.

23. But the time cometh, yea, it now is, when true worshippers shall worship the father in spirit and truth. For such worshippers the father seeketh.

24. God is a spirit, and those who worship him, must worship in spirit and truth."

(*vv.* 21-23.) Neither Jews nor Samaritans worshipped *in spirit*, for with both religion was made to consist in outward observances. Nor did the Samaritans worship *in truth*, for they had substituted the temple on Mount Gerizim for the temple in Jerusalem, and had probably polluted the Mosaic worship with pagan ceremonies.

25. The woman sayeth to him, "I know that Messiah is coming"—he that is called Christ—"When therefore he shall come, he will tell us all things."

26. Jesus sayeth to her, "I that speak to thee, am he."

27. At this moment his disciples came, and wondered that he was talking with the woman: but none said, "What dost thou want, or why dost thou talk with her?"

28. The woman then left her pitcher, and went into the town, and said to the people,

29. "Come and see a man who hath told me all that ever I did. Can he be the Messiah?"

30. In consequence they went out of the town, and came to him.

31. Now, in the mean while, the disciples had prayed him, saying, "Rabbi, eat."

32. But he said to them, "I have food to eat that ye know not of."

33. Then the disciples said to each other, "Hath any one brought him food to eat?"

34. Jesus sayeth to them; "My food is to do the will of him who sent me, and to finish his work."

35. Do ye not say that it wants four months of the harvest coming? 'Behold, I say to you, raise up your eyes, and look around in the fields, for they are already white for the harvest.

36. And the reaper receiveth wages and gathereth fruit for life everlasting; so that both the sower and the reaper may rejoice together.

(v. 25.) *He that is called Christ.* These are the words of the evangelist, explaining to his readers the meaning of the word Messiah. As he does not prefix the article to the word in Greek, I have omitted it in English.

37. For on this point the saying is true, *one man soweth and another reapeth.*

38. I have commissioned you to reap where ye have not toiled; others bore the toil, and ye have entered on their work."

39. Now out of that town, many believed in him on the testimony of the woman, who said, *he hath told me all that ever I did.*

40. And when the Samaritans came to him, they asked him to tarry with them; and he tarried there two days.

41. And many more believed on account of his own words,

42. And said to the woman; "We no longer believe on account of thy report, for we ourselves have heard him, and are convinced that he is of a truth Messiah, the saviour of the world."

43. At the end of the two days he departed, and proceeded into Galilee.

44. —For Jesus himself had testified that a prophet is not respected in his own country.—

45. Now when he came into Galilee, he was received by the Galileans, who had seen all that he had done in Jerusalem during the festival—for they had gone to the festival.

46. And Jesus went a second time to Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whose son lay sick at Capharnaum.

47. Having heard that Jesus was come out of Judea

(r. 44.) This verse is inserted by way of parenthesis, to account for his going into Galilee, and not to Nazareth, where he previously lived.

into Galilee, he went to him and besought him to come down, and heal his son : for he was at the point of death.

48. But Jesus said unto him, " Unless ye see signs and wonders, ye will not believe."

49. The nobleman sayeth to him, " Lord, come down ere my son die."

50. Jesus sayeth to him, " Go thy way, thy son will live." And the man believed the word which Jesus had spoken to him and went his way.

51. And as he was going down, some of his slaves met him, and told him " Thy son liveth."

52. Then he inquired of them at what hour he grew better: and they said to him, " Yesterday at the seventh hour the fever left him."

53. The father therefore knew that it was at that very hour that Jesus said to him, " Thy son will live:" and both he and all his household believed.

54. This again made the second miracle which Jesus performed in Galilee, after his return out of Judea.

CHAPTER V.

THE POOL OR BATH OF BETHSAIDA : JESUS THE JUDGE OF ALL MEN.

1. After this there was a certain festival of the Jews, and Jesus went up to Jerusalem.

2. Now at Jerusalem near the sheep gate there is a bathing place called Bethesda, with five porches.

3. And under them lay a multitude of infirm people, blind, and lame, and palsied, waiting for the stirring of the water.

4. For an angel of the Lord descended at certain times into the pool, and stirred the water : and the first that entered after the stirring of the water, was healed, whatever might be his complaint.

5. Now there was one there, who had been ill for eight and thirty years.

6. Jesus saw him as he lay, and knowing that his ailment was of long standing, said to him, " Dost thou wish to be healed ?"

7. The infirm man answered, " Sir, I have no one to put me into the pool at the stirring of the water : and while I am going, another steppeth in before me."

8. Jesus said to him, " Rise, take up thy bed, and walk away."

9. And the man was instantly healed ; and he took up his bed, and walked away. Now that day was a sabbath day.

10. Wherefore the Jews said to him that had been healed, " This is the sabbath, it is not lawful for thee to take away thy bed."

11. He answered them : " The man who healed me, he it was that said to me *take up thy bed, and walk away.*"

12. Thereupon they asked him, " Who was the man that said, *take up thy bed, and walk away ?*"

13. But the man who had been healed, knew not who it was. For Jesus on account of the crowd in the place, had slipped away.

14. But afterwards he met him in the temple, and said to him : " Lo, thou art well : sin not hereafter, lest something worse befall thee."

(v. 4.) I conceive that the evangelist means merely to relate the belief of the Jews at the time.

15. The man went his way, and told the Jews that it was Jesus, who healed him.

16. Wherefore the Jews persecuted Jesus, because he had done this on the sabbath.

17. Hence Jesus took occasion to say to them, "My father worketh until now, and I also work."

18. Wherefore the Jews sought still more to put him to death, not only because he had broken the sabbath, but also because he had called God his very father, making himself equal with God.

19. But Jesus answered them thus: "Verily; verily I say to you, the son can do nothing of himself, but what he seeth the father doing: for whatsoever *he* doeth, the same the son also doeth.

20. For the father loveth the son, and pointeth out to him all that he doeth, and will point out to him works greater than these, so that ye will be astonished.

21. For as the father raiseth up the dead, and giveth them life, so will the son give life to whomsoever he listeth.

22. Neither doth the father judge any one, but hath committed all judgment to the son.

23. That all may honour the son, as they honour the father: for he that honoureth not the son, honoureth not the father who sent him.

24. Verily, verily I say to you, he that hearkeneth to

(v. 17.) That is, as my father doth not rest from the government of the world on the sabbath, no more do I from works of charity.

(v. 18.) *Very father*—*ἄτερον*. Not in a figurative sense, but his real or very father.

(v. 19.) The object of the speaker, is to shew the intimate union between the father and son. What the one does, the other also does.

my word, and believeth him that sent me, hath everlasting life, and will not fall under condemnation, but will pass from death to life.

25. Verily, verily I say to you, that the time is coming, yea, it now is, when the dead shall hearken to the voice of the son of God, and those who hearken to it, shall live.

26. For as the father hath the source of life in himself, so hath he given to the son of man to have the source of life in himself.

27. And he hath given to him authority also to execute the office of judge, because he is the son of man.

28. Wonder not at this : for the hour is coming, when all in the tombs shall hear his voice,

29. And they shall come forth, the doers of good to the resurrection of life, the doers of evil to the resurrection of condemnation.

30. It is not that I can do anything of myself : I judge accordingly as I hear : and my judgment is righteous : because I seek not mine own will, but the will of the father who sent me.

31. Were I to bear testimony in my own favour, my testimony would not be conclusive.

32. But another hath given testimony in my favour :

(v. 25.) *The dead.* That is, unbelievers.

(v. 26.) *The source of life*—ζωήν—vitam. I have translated it 'source of life,' because it is plain that the word means, not that the father is alive, and the son alive, but that they possess that which is a source of life to others.

(v. 29.) It should be noticed, that in this verse, and v. 24, the righteous are said to obtain life without judgment. That word is all along taken in the sense of a condemnatory judgment.

(v. 30.) *Of myself.* Without the co-operation of the father.

(v. 31 to 36.) The testimony of John, that Jesus was Messiah.

and I know that the testimony, which he hath given in my favour, is conclusive.

33. Ye sent to John, and he gave true testimony.

34. Not that I accept of testimony from man : but I say this for your salvation.

35. He was a burning and blazing light : and ye were willing to rejoice for a time in his rays.

36. But I possess testimony greater than that of John ; for the works which the father hath appointed me to perform, these works that I do, they testify in my favour that the father hath sent me.

37. Even the father who sent me, he hath born testimony in my favour. Did ye never hear his voice ? Did ye never see his form ?

38. Have ye not his word remaining among you ?—Since ye will not believe the man whom he hath sent.

39. Ye search the scriptures, because ye think to have everlasting life through them. Why, they also are (witnesses) bearing testimony in my favour.

40. Yet ye will not come to me, that ye may have life.

(v. 36.) The testimony of our Saviour's miracles.

(v. 37.) The testimony of the Father, at our Saviour's baptism. His voice, the words "*This is my beloved son*"—his form, the Holy Ghost in the shape of a dove.

(v. 38.) *His word*—the Scriptures. *The man whom he sent*—John the baptist.

(v. 39.) *Ye search the scriptures*—ἐπευνῶρε—scrutamini. The verb, in the Greek and Latin, may be either in the indicative or the imperative mood. Some have preferred the latter, and marked the passage as containing a precept to read the Scriptures ; but the best critics agree, that from the context it is plainly in the indicative, and, at all events, it could only order the unbelieving Jews to look for the prophecies respecting him in the Old Testament. The books of the New Testament, the Christian Scriptures, were not then in existence.

41. Not that I accept of glory from men.

42. But I know of you, that ye have not the love of God in you.

43. I am come in the name of my father, and ye will not receive me : but if another come in his own name, him ye will receive.

44. How can ye believe, ye who accept of glory from one another, but seek not the glory which cometh from God alone?

45. Think not that I shall accuse you before the father. Ye will have for accuser, Moses, the man on whom ye rely.

46. For if ye had believed Moses, ye would believe me. For he hath written concerning me.—*Deut.* xviii. 15.

47. But if ye believe not his writings, how can ye believe my words?"

CHAPTER VI.

THE MULTIPLICATION OF LOAVES : JESUS, THE TRUE BREAD FROM HEAVEN.

1. After this, Jesus went away across the sea of Galilee, that is of Tiberias.

2. And a great multitude followed him, because they saw the wonders which he had wrought on them that were diseased.

3. And Jesus went up the mountain, and sate down there with his disciples.

4. And the passover, a festival of the Jews, was at hand.

(v. 44.) *Who accept*, &c. That is, who receive the man that cometh in his own name, but not him who cometh in the Father's name,—as in v. 43.

5. Now Jesus raising up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where can we buy bread for these to eat?"

6. —This, however, he said to try him, for he knew what he was going to do—

7. Philip answered him, "Two hundred pennyworth of bread would not be sufficient for each of them to take a morsel."

8. One of his disciples, Andrew the brother of Simon Peter, sayeth to him,

9. "There is a boy here, who hath five barley-loaves, and two small fishes: but what are these among so many."

10. Jesus said, "Make the men lie down." Now there was much grass on the place: wherefore the men lay down, about five thousand in number.

11. But Jesus took the loaves, and having given thanks, distributed them to those lying down, and also of the fishes, as much as they pleased.

12. And when they were filled, he said to his disciples, "Gather together the fragments which remain, that nothing may be lost."

13. Wherefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves and two fishes, which remained after the men had eaten.

14. And they considering the prodigy which Jesus had wrought, said, "This is of a truth the prophet, who is coming into the world."

15. Jesus therefore knowing, that it was their intention to come and seize on him by force, that they might make him king, withdrew again by himself up the mountain.

16. And when it grew late, his disciples went down to the sea.

17. And entering a bark, they steered across the sea towards Capharnaum; and it was now dark, and Jesus had not come to them.

18. And the sea was swelled by reason of the violence of the wind.

19. But after they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea, and approaching the bark. And they were stricken with fear.

20. But he said to them, "It is I. Fear not."

21. And they willed to take him into the bark; and at that moment the bark had reached the spot to which they were going.

22. The next day the multitude that remained on the other shore, seeing that no more than one boat was there, and that Jesus had not entered into it with his disciples, who went away alone,

23. —But other boats had come from Tiberias, to the neighbourhood of the place where they had eaten the bread after thanks had been given by the Lord—

24. Knowing then that neither Jesus nor his disciples were there, they went into the barks, and came over to Capharnaum to seek Jesus.

25. And having found him on that side of the sea, they said to him, "Rabbi, when didst thou come hither?"

(v. 19.) *Twenty-five or thirty furlongs.* Between three and four miles.

(v. 22.) *There.* On the opposite side.

(v. 24.) *There.* On this side.

26. Jesus gave them this answer, " Verily, verily, I say to you, ye seek me, not because ye have seen miracles, but because ye have eaten of the loaves and have been filled.

27. Labour not for the food which perisheth, but for the food which endureth to life everlasting, which the son of man will give you. For to him hath God, his father, signed a commission.

28. Whereupon they said to him, " What labour are we to do, that we may work the works of God ?

29. Jesus answered, " This is the work of God, to believe in him whom he hath sent."

30. On this they said to him: " What sign then dost thou perform that we may see it, and believe in thee? What wilt thou work ?

(v. 26.) *Not because ye have seen miracles.* Was not their eating of the loaves a miracle? Undoubtedly: they considered it so, v. 15. It is plain, however, that these words are no answer to the question, *when didst thou come hither?* but were occasioned by some remark of the Jews, which the evangelist has omitted. Perhaps they had told our Lord, that his miracles had induced them to follow him: to which he answers, that the other miracles did not bring them to him; it was only the multiplication of the loaves.

(v. 27.) *Hath signed*—ἐσφράγισεν—signavit. *Hath sealed*—that is, hath given to him a sealed commission.

(v. 28.) In this verse there is, in the original, an allusion to v. 27, which begins with the word ἐργάζεσθε. As I could not preserve the allusion in that manner, I have sought to do so by using the word *labour* for τί ποιοῦμεν.

(v. 30.) Not that they disputed his miracles, but, as Moses had foretold that the Redeemer would work greater miracles than he had done, they called on our Lord to perform something which was more astonishing than the daily descent of the manna from the heavens, wrought, as they pretended, by Moses. He had lately given them bread from the earth, but Moses gave it from heaven.

31. Our fathers ate the manna in the wilderness, as it is written, *bread from heaven he gave them to eat.*"--*Ps.* lxxvii.
28. *Wis.* xvi. 20.

32. Whereupon Jesus said to them, " Verily, verily, I say to you, it was not Moses that gave you the bread from heaven ; but my father hath given you the true bread from heaven.

33. For *that* is the bread of God, which descendeth from heaven, and giveth life to the world."

34. They therefore said to him, " Lord, give us this bread evermore."

35. But Jesus said to them, " I am the bread of life. He that cometh to me shall never hunger, and he that believeth in me shall never thirst.

36. But I have told you, that, though ye have seen me, ye have not believed.

37. Whatsoever the father giveth to me, will come to me, and him, who cometh to me, I will never drive away.

38. Because I have come from heaven, not to do mine own will, but the will of him who sent me.

39. Now this is the will of the father who sent me, that I lose nothing of all that which he hath given me, but that I raise it up again on the last day.

40. And this is the will of him who sent me, that whosoever seeth the son, and believeth in him, have life everlasting, and that I raise him up on the last day."

(*v.* 39.) *I will raise it up on the last day.* It is remarkable, that the resurrection on the last day is, in three places of this chapter, connected with the promise of everlasting life ; as if the resurrection were reserved only for the friends of God, and belonged not to his enemies. It is my opinion, that such was the most common doctrine of the pharisees : and in that supposition it may be said, that our Saviour availed himself of so much of the doctrine admitted by his hearers as was true, without adverting to that part of it which was false.

41. Now there was a murmuring about him among the Jews, because he had said, *I am the bread that liveth, and came down from heaven.*

42. And they said, "Is he not Jesus the son of Joseph, whose father and mother we know? How then doth he say, *I came down from heaven.*"

43. Jesus therefore made this answer, "Do not murmur one with another.

44. No one can come to me, unless the father who sent me, draw him; and that man will I raise up on the last day.

45. It is written in the prophets, *and they shall be all taught of God.* (Is. liv. 13.) Every one then, that heareth and learneth of the father, cometh to me.

46. Not that any one hath seen the father: but he who cometh from the father: *he* hath seen the father.

47. Verily, verily, I say unto you, he that believeth in me, hath life everlasting.

48. I am the bread of life.

49. Your fathers ate the manna in the wilderness, and died.

50. But such is the bread that came down from heaven, that if a man eat thereof, he shall not die.

51. I am the bread that liveth, the (bread) that came down from heaven.

52. If a man eat of this bread, he shall live for ever. And the bread which I will give, is my flesh, which I will give for the life of the world."

(v. 41.) *I am the bread*, &c. This is quoted as part of the previous discourse. The substance of it is certainly there, but not the very words, even if we score out *that liveth*, which occurs not in the Greek text. I make the remark, to shew that in quotations this evangelist (and the same is true of the others) seldom adheres to the very words, but is content with the sense. Another example occurs in v. 66, which is a quotation from v. 44.

53. Upon this, the Jews disputed among themselves, saying, "How can this man give us his flesh to eat?"

54. Wherefore Jesus said to them, "Verily, verily, I say to you, that unless ye eat the flesh of the son of man, and drink his blood, ye will not have life in you.

55. He that eateth my flesh, and drinketh my blood, hath life everlasting, and I will raise him up on the last day.

56. For of a truth my flesh is meat, and of a truth my blood is drink.

57. He that eateth my flesh, and drinketh my blood, abideth in me, as I do in him.

58. As the father who liveth sent me, and as I live through the father, so also he that eateth me, the same shall live through me.

59. This is the bread that came down from heaven: not as your fathers ate the manna and died—but he that eateth this bread, shall live for ever."

60. These things he spake as he was teaching in the synagogue at Capharnaum.

61. Now many of his disciples, when they heard him, said: "This is a hard doctrine, who can hearken to it?"

62. But Jesus knowing of himself that on account of this his disciples murmured among themselves, said to them, "Doth this give you offence?"

63. What then, if ye see the son of man go up to the place where he was before?

(v. 62.) *Doth this give offence?* These verses may be paraphrased thus: "Are ye offended, because I said that I came down from heaven? What will ye think, if ye see me go back to heaven? As the body alone, if it be not animated by the spirit, is of no value, as it is the spirit alone which giveth life to it,—so the doctrine which I have taught, is the spirit which must give life to your souls.

64. It is the spirit that giveth life; the flesh availeth nothing. The words that I speak to you are spirit, yea, they are life.

65. But some of you are unbelievers." For Jesus knew from the beginning who were unbelievers, and who would be the traitor.

66. And he said: "It was for this reason that I said to you, that no one could come to me, unless it were given to him by my father."

67. After this many of his disciples went back, and accompanied him no longer.

68. Jesus, therefore, said to the twelve, "Do you mean also to go away?"

69. Whereupon Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of life everlasting.

70. And we believe and are assured that thou art the Messiah, the son of the living God."

71. Jesus answered them, "Did not I choose you the twelve? Yet one of you is a devil."

72. Now he meant Judas, the son of Simon, the Iscariot: for this man, though one of the twelve, was about to betray him.

CHAPTER VII.

JESUS AT THE FEAST OF THE TABERNACLES: HIS DISCOURSES: THE OFFICERS AFRAID TO APPREHEND HIM.

1. After this Jesus went about in Galilee, but would

(v. 71.) Peter had taken upon himself to answer in the name of all the twelve, which gave our Saviour occasion to inform *them*, that one of them was a traitor.

not do so in Judea, because the Jews sought to put him to death.

2. Now a Jewish festival, that of the Tabernacles, (*Lev. xxiii. 33*) was at hand.

3. Whereupon his brethren said to him, "Leave this country, and go into Judea, that thy disciples (there) may also see the wonders which thou workest.

4. For no one that seeketh to be known, doeth things in secret: if thou work such things, manifest thyself to the world."

5. For not even his brethren believed in him.

6. But Jesus said to them, "My time is not yet come: your time is always ready.

7. The world cannot hate you: but me it hateth, because I bear witness of it, that its works are evil.

8. Go ye up to the festival: I do not go up to this festival yet, because my time is not yet accomplished."

9. This he said to them, and remained in Galilee.

10. But after his brethren had gone up, then he went up also to the festival, not openly, but as in secret.

11. Wherefore the Jews sought him at the festival, and said, "Where is that man?"

12. And there was much whispering about him among the multitude. Some said, "He is a good man;" and some said, "No: but he misleadeth the people."

(v. 3.) *Brothers.* See *Matt. xiii. 55*, note.

(v. 8.) *I do not go YET*—ὅτι. *Yet* is not in the Vulgate; but it must be understood. For our Saviour's words, even without it, have reference to v. 6, *my time is not yet come*; and v. 8, *my time is not yet accomplished*. He does not deny the intention of going at all, but of going before his time. They, however, went, in all probability, some days before the festival, that they might go through a course of purification preparatory to it, as we learn was the custom, from c. xi. v. 55.

13. Howbeit no one spake freely his opinion of him through fear of the Jews.

14. Now, about the middle of the festival, Jesus went up into the temple, and taught.

15. And the Jews wondered, saying, "How doth he know letters, who never learned them?"

16. Jesus gave this answer, "The learning which I have, is not mine, but his who sent me.

17. Whosoever will do *his* will, may judge of my learning, whether it cometh from God, or I speak it from myself.

18. Whosoever speaketh from himself, seeketh his own glory: but he that seeketh the glory of him who sent him, is truthful, and without deceit.

19. Did not Moses give you the law, and yet no one among you observeth the law? Why seek ye to put me to death?"

20. In reply the people said, "Thou art possessed with a fiend. Who seeketh to put thee to death?"

21. Jesus made answer, "I performed one work, and ye are all shocked.

22. On that account, Moses gave you circumcision—not that it cometh from Moses, but from the fathers—and ye circumcise a man on the sabbath day.

(v. 13.) *Jews*. It is plain that here, and through the rest of the chapter, the evangelist, by Jews, means the leading men in Jerusalem.

(v. 16.) *Is not mine*. That is, I have not acquired it by study.

(v. 21.) *One work*. The cure of the infirm man on the sabbath day. *John* v. 9.

(*Ibid.*) *Ye are all shocked*—*θαυμάζετε*—*miramini*. The context shews that their wonder was not at the miracle itself, but at its being performed during the sabbath day.

(v. 22.) *On that account*—*ἐὰν τοῦτο*—*propterea*. This is gene-

23. Now if a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are ye offended at me, because I healed a man in all his limbs on the sabbath day?

24. Judge not according to the appearance, but judge righteous judgment."

25. At this, some inhabitants of Jerusalem said, "Is not this the man whom they seek to put to death?"

26. Yet see, he speaketh freely, and they say nothing to him. Can it be that our rulers know him to be of a truth the Messiah?

27. Howbeit of this man we know whence he is: but, when the Messiah cometh, no one will know whence he is."

28. Wherefore Jesus, who was teaching in the temple, cried aloud, saying, "Ye both know me, and know whence I am. It was not of myself that I came, and he that sent me is true, though ye know him not.

rally made the beginning of this sentence; Theophylactus considers it as the end of the sentence preceding. In no other way is it possible to make the words intelligible, unless we suppose that a line has been lost, which was the answer to the question, *who seeketh to put thee to death?* Such answer might begin, *διὰ τοῦτο*, "on this account do ye seek," &c.

(*Ibid.*) *Not from Moses, but from the fathers.* It was given to Abraham, as a seal of the covenant.

(*v. 23.*) *In all his limbs*—*ὅλον*—*totum*. This rendering is rather paraphrastic, but I know of no better manner of expressing the sense of the original.

(*v. 28.*) They knew him, and whence he came: for they knew of the voice which, at his baptism, had declared him to be the son of God, and on that account to be believed. This is the mission to which he continually appeals, and of which he says, that *he who sent him* was true, but the Jews knew him not, because they did not yield to such testimony. It has been observed, that the word

29. But I know him, for I am from him, and he hath sent me."

30. They wished, therefore, to lay hold of him: yet no one put hand upon him, because his time was not yet come.

31. But many of the people believed in him, and said, "When the Messiah cometh, will he do more wonders than this man hath done?"

32. And the pharisees heard these whisperings about him among the people; and the chief priests and pharisees sent officers to lay hold of him.

33. And Jesus said to them, "I am with you yet for a short time; and (then) I go to him who sent me.

34. Ye will seek me but not find me: for where I am, thither ye cannot come."

35. The Jews at this said among themselves, "Whither doth the man mean to go, so that we shall not find him? Doth he mean to go among the various nations of the Gentiles, and teach the Gentiles?"

36. What is the meaning of his saying, *ye shall seek me and not find me, for where I am, thither ye cannot come?*"

37. Now on the last and great day of the festival, Jesus stood up, and cried out, saying, "If any one thirst, let him come to me and drink.

employed in this verse is ἀληθινός, not ἀληθής, which is used of Christ himself in v. 18; that the first means *real* or *genuine*, *verus*,—the second a *speaker of truth*, *verax*; and that therefore our Saviour speaks here of God as his real, in opposition to Joseph, his supposed, father. But I cannot believe that the evangelist was sufficiently master of the Greek language, to discriminate so nicely between the meaning of cognate words.

38. Whosoever believeth in me, as the scripture sayeth, from his belly there shall flow rivers of living water."

39. Now this he said of the spirit, which would be received by those who believed in him: for hitherto the spirit had not been given, because Jesus had not yet taken possession of his glory.

40. Wherefore many of the people, hearing the word, said "Of a truth this man is the prophet."

41. Others said, "He is the Messiah." While others said, "But doth the Messiah come from Galilee?"

42. Doth not the scripture say, that the Messiah cometh of the race of David, and from Bethlehem, the village where David dwelt?"

43. Thus there happened a division among the people concerning him.

44. And some of them wished to lay hold of him: but no one put hand upon him.

45. Now the officers returned to the high priests and pharisees, who said to them, "Why have ye not brought him?"

46. And the officers answered, "No man ever spake like this man."

47. On which the pharisees said, "Have ye also been misled?"

48. Hath any one of the rulers or of the pharisees believed in him?

(v. 38.) We are told that, at the feast of Tabernacles, the Jews went in procession to the fountain of Siloe, to fetch water for the morning sacrifice. If this be true, such procession might give occasion to the words of our Lord, which are explained by the evangelist to refer to the extraordinary and supernatural gifts bestowed by the holy spirit upon the first converts. As to the passage quoted by our Saviour, it is not to be found in our copies of the Scriptures. That it was well known to those whom he addressed, cannot be doubted.

49. These men who know not the law, are a deeply accursed rabble."

50. But Nicodemus, the same who came to him by night, and was one of their company, said to them,

51. "Doth our law condemn a man, unless it have heard from him first, and know what he hath done?" *Deut.* xvii. 8; xix. 15.

52. They said in reply, "Art thou also from Galilee? Search, and see that no prophet ariseth out of Galilee."

53. Then each one departed to his own home.

CHAPTER VIII.

THE WOMAN TAKEN IN ADULTERY: CONFUTATION OF THE PHARISEES.

1. Now, Jesus proceeded to the Mountain of Olives.

2. And early in the morning he returned to the temple, and all the people came to him, and he sat down and taught them.

3. But the scribes and pharisees brought before him a woman taken in adultery, and placing her in the midst,

4. Said to him, "Master, this woman hath been surprised in the very act of adultery.

5. Now Moses in the law hath commanded us to stone such (offenders), but what sayest thou?"

6. This, however, they said for the purpose of trying him, that they might have matter of accusation against him. But Jesus stooping down, wrote with his finger on the ground.

(v. 6.) *Wrote with his finger on the ground.* This will remind the reader of the Eastern custom of writing with the finger on sand.

7. And, as they persisted in the question, he looked up and said, "He that is sinless among you, let him be the first to cast a stone at her."

8. And, stooping down again, he wrote on the ground.

9. But, at these words, they began to withdraw one after another, beginning with the eldest, till Jesus was left alone, and the woman standing in the midst.

10. Then, Jesus looking up, and seeing no one but the woman, said to her, "Woman, where are those men, thine accusers? Hath no one pronounced judgment on thee?"

11. She said; "No one, Sir." Jesus said to her, "Neither do I pronounce judgment. Go thy way, and sin no more."

12. Jesus therefore spake again to them, saying, "I am the light of the world; he that followeth me, doth not walk about in darkness, but shall have the light of life."

13. Then the pharisees said to him, "Thou bearest testimony in thine own favour: thy testimony is not true."

14. Jesus made answer; "Although I bear testimony

(v. 11.) The objections against the authenticity of this narration, which certainly was not in the copies used by many of the Greek fathers, do not appear to me of much weight. See Pearce on v. 11, Note C. In the ninth verse, I have followed the reading of the Vulgate.

(v. 12.) *To them.* Those who reject the preceding history, ask who are meant by *them*, since we are told that Jesus was left *alone* with the woman. The answer is, the people whom Jesus was teaching, before the arrival of the woman's accusers. They had given place to these: and when the latter retired, became again the hearers of our blessed Lord.

in mine own favour, my testimony is true, for I know whence I came, and whither I go : but ye know neither whence I come, nor whither I go.

15. Ye judge according to the flesh : I judge no one :

16. Though, were I to judge, my judgment would be conformable to truth ; because I am not alone, but I and the father who sent me, (judge together.)

17. Now it is written also in your law, that the testimony of two men is true.—*Deut.* xvii. 6 ; xix. 15.

18. I am one, who bear testimony in my favour, and the father who sent me also beareth testimony in my favour.”

19. Whereupon they said to him, “ Where is thy father ?” Jesus answered, “ Ye know neither me, nor my father. Had ye known me, ye would also have known my father.”

20. Jesus spake these words in the treasury, when he taught in the temple, and no one laid hand upon him because his hour was not yet come.

21. He therefore said to them again ; “ I am going, and ye will seek me, and will die in your sin : whither I am going, ye cannot come.”

22. Upon this the Jews said ; “ Doth he mean to kill himself ; that he sayeth, *whither I am going, ye cannot come ?*”

(v. 18.) The reader will recollect the testimony of the Father at our Saviour's baptism.

(v. 19.) *Ye know neither me, &c.* Yet (vii. 28) he had said, *yea, ye know me, and know whence I am.* There is, however, no contradiction. They knew him whence he was, because they had been told by a voice from heaven ; yet they knew him not, because they did not draw the proper inference from that voice.

23. Then he said to them ; “ Ye are from beneath, I from above. Ye are of this world, I am not of this world.

24. Therefore I told you, that ye would die in your sins : for, unless ye believe that I am *he*, ye will die in your sins.”

25. Upon this they said to him, “ *Who art thou?*” And Jesus answered, “ What I told you from the beginning.

26. I have much to say of you, and to judge. Now he that sent me is true ; and what I have heard from him, that do I speak to the world.”

27. Now they did not understand that he meant his father, God.

28. Wherefore Jesus said to them, “ When ye shall have lifted on high the son of man, then will ye understand that I am *he*, and that I do nothing of myself, but as the father hath taught me, these things do I speak.

29. And he that sent me, is with me. The father hath not left me by myself ; for I always do what is pleasing to him.”

30. While he was speaking thus, many believed in him. Jesus therefore said to the Jews who believed in him ;

31. “ If ye persevere in my doctrine, ye are truly my disciples.

32. And ye will know the truth, and the truth will make you free.”

33. They answered him, “ We are the seed of Abraham ; we were never in bondage to any man ; how sayest thou, *ye shall be free?*”

(v. 24.) *That I am he.* That is, Messiah. This omission of *Messiah* leads to the question in the next verse, *who art thou*, and his repetition of the same phrase in v. 28.

(v. 27.) The word *God* is not in the Greek.

(v. 33.) *They.* It appears from v. 37, that the persons here meant are not the believing, but the unbelieving Jews.

34. Jesus replied ; “ Verily, verily, I say to you, that every one who committeth sin, is the slave of sin.

35. Now it is not the slave that abideth evermore in the family, but the son abideth evermore.

36. If then the son make you free, ye will be free indeed.

37. I am aware that ye are the offspring of Abraham. Yet ye seek to put me to death, because my doctrine findeth no room among you.

38. I speak what I have seen with my father, ye do what ye have seen with your father.

39. They made answer, “ Our father is Abraham.” Jesus sayeth to them, “ If ye are the children of Abraham, do the works of Abraham.

40. Now ye seek to put me to death, one who have told you the truth which I have heard from God. This Abraham never did.

41. But ye do the deeds of your father.” They said to him : “ We are not the offspring of fornication. We have but one father, God.”

42. Whereupon Jesus said to them, “ If God were your father, ye would love me ; for it was from God that I proceeded, and am come. For I did not come of myself, but he sent me.

43. Why is it that ye do not understand my words? It is because ye cannot bear my doctrine.

44. The devil is the father from whom ye spring : and the lusts of your father ye are desirous of doing : he was a manslayer from the beginning, and stood not by the truth, because there is no truth in him. When he speaketh falsehood, he speaketh from his own stock, for he is a liar, and the father thereof.

45. But, because I speak the truth, ye believe me not.

46. Who is there among you, that can prove me guilty of sin? If then I speak the truth to you, why do ye not believe me?

47. He that is of God, hearkeneth to the words of God. Ye hearken to them not, for this reason, that ye are not of God."

48. The Jews upon this made answer, "Have we not reason to say that thou art a Samaritan, and possessed with a fiend?"

49. Jesus replied, "I am not possessed with a fiend, but I honour the father, and ye dishonour me.

50. But I seek not mine own honour: there is one who will seek, and will condemn.

51. Verily, verily, I say to you, if any one keep my word, he shall never see death."

52. The Jews say to him, "Now we are convinced that thou art possessed. Abraham hath died, and so have the prophets. Yet, thou sayest, if any one keep my word, *he shall never taste of death.*

53. Art thou greater than our father Abraham, who yet hath died. And the prophets have died. Whom dost thou make thyself?"

54. Jesus answered: "If I take glory to myself, my glory is of no value. He that glorifieth me is my father, of whom ye say that he is your God.

55. Yet ye know him not, though I know him, and were I to say that I do not know him, I should be false like you. But I do know him, and keep his word.

(v. 52.) This is a quotation of the words in the preceding verse; and yet there is a difference between the passages. In v. 51, *he shall never see*; in this, *shall never taste*. See a similar instance in *vv.* 32, 33.

56. Your father Abraham leaped for joy to see my day : he saw it, and was glad."

57. Upon this the Jews said to him, "Thou art not fifty years old, and hast thou seen Abraham?"

58. Jesus said to them, "Verily, verily, before Abraham was born, I am in being."

59. Upon this they took up stones to cast at him : but Jesus concealed himself, and withdrew from the temple.

CHAPTER IX.

JESUS GIVETH SIGHT TO A MAN BORN BLIND.

1. Now Jesus, as he passed along, saw a man who had been blind from his birth.

2. And his disciples asked him, "Rabbi, was it this man or his parents who sinned, that he was born blind?"

3. Jesus answered, "Neither did he sin, nor his parents. It was, that the works of God might be shewn forth in him.

4. I have to do the works of him that sent me, while it is day : the night is coming, when no man can work.

5. While I am in the world, I am the light of the world."

6. Having said this, he spat on the ground, made clay with the spittle, and rubbed the clay on his eyes.

7. Then he said to him, "Go thy way, and wash them in the pool of Siloe," which word is translated *sent*. He went therefore, washed, and returned with the power of sight.

8. Now, his neighbours, and those who had formerly seen him begging, said, "Is not this he who used to sit, and beg?" Some said, "It is he."

9. But others, "No, it is one like him." He, however, said, "It is I myself."

10. Then they said; "How were thine eyes opened?"

11. He answered, "The man, who is called Jesus, made clay, and rubbed mine eyes, and said to me, Go to the pool of Siloe, and wash. I went, and I washed, and I see."

12. And they said, "Where is he?" He replied, "I do not know."

13. Then they led the man, who had been blind, to the pharisees.

14. Now it was on the Sabbath day, that Jesus made the clay, and opened his eyes.

15. Therefore, the pharisees asked him again, how he recovered his sight. And he said to them: "He put clay on mine eyes, and I washed, and I see."

16. Then some of the pharisees said, "This man cannot be of God, for he doth not keep the Sabbath." But others said, "How can a man who sinneth, perform such wonders?" And there arose a dissension among them.

17. They therefore say again to the blind man, "Thou, what dost thou say of him, since he opened thine eyes?" But he answered, "He is a prophet."

18. The Jews however, would not believe of him, that he had been blind, and had received his sight, till they called the parents of him, who had received his sight,

19. And asked them in these words. "Is this your son that you say was born blind? How then is it that he doth see?"

20. His parents made this answer: "We know that he is our son, and that he was born blind.

21. But how it is that he seeth now, we know not, nor

do we know who it was that opened his eyes. Ask him, he is old enough, let him speak for himself."

22. The parents said this through fear of the Jews: for the Jews had already agreed, that whosoever should own him for Messiah, should be cast out of the synagogue.

23. On that account his parents said, He is old enough, ask ye him.

24. Upon this they called again the man who had been blind, and said to him, "Give glory to God. We know that this man is a sinner."

25. He replied; "Whether the man be a sinner, I know not. One thing I know, that I was blind, and that now I see."

26. They said again to him, "What did he do to thee? How did he open thine eyes?"

27. He answered, "I have told you already, and ye heard it. Why do ye wish to hear it again? Do ye mean to become his disciples yourselves?"

28. And they reviled him, saying, "Be thou his disciple, we are the disciples of Moses.

29. We know that God spake to Moses: but of this man we know not whence he is."

30. The man made them this answer. "Why, this is a wondrous thing, that ye know not whence he is, though he hath opened mine eyes.

31. We know that God hearkeneth not to sinners: but if a man be a worshipper of God, and a doer of his will, to that man he hearkeneth.

32. Never before was it heard, that a man hath opened the eyes of one born blind.

33. If he were not from God, he could perform nothing."

34. They said to him in reply, "Thou wast born alto-

gether in sins, and dost thou teach us?" And they turned him out.

35. Now Jesus heard that they had turned him out : and having met with him, said to him, "Dost thou believe in the Son of God?"

36. He answered, "Who is he, Lord, that I may believe in him."

37. Jesus said to him : "Thou hast seen him : and he that speaketh to thee, is he."

38. And he said, "I believe, O Lord," and falling down, he worshipped him.

39. Then Jesus said, "I came into the world to execute judgment, that those who see not, may see, and that those who see, may become blind."

40. And some of the pharisees who were with him, heard these words, and said to him, "Are we then also blind?"

41. And Jesus said to them, "If ye were blind, ye would not have sin. But now that ye say, we see, your sin remaineth."

CHAPTER X.

JESUS, THE GOOD SHEPHERD : HIS UNION WITH THE FATHER.

1. "Verily, verily, I say to you, he that doth not enter into the sheep-fold by the door, but climbeth up by some other way, he is a thief and a robber.

(*v. 1.*) The reader should be aware, that the sheep-fold contained the flocks of several proprietors, and that it was the duty of the door-keeper to exclude all who had no interest in the sheep. By the shepherd is meant the owner of the sheep.

2. But he that entereth by the door, is shepherd of the sheep.

3. To him the door-keeper openeth, and to his voice the sheep hearken, and his own sheep he calleth by name, and them he leadeth forth.

4. And when he hath led them forth, he goeth before them, and the sheep follow him, because they know his voice.

5. But a stranger they will not follow, but will flee from him, because they know not the voice of strangers."

6. This figure did Jesus address to them; but they understood not the things which he spake to them.

7. Wherefore Jesus said to them again: "Verily, verily, I say to you, that I am the door of the sheep.

8. All that have come in (by another way) are thieves and robbers: but the sheep have not obeyed their voice.

9. I am the door; if any one come in through me, he shall be safe, and shall go in and out, and shall find pasture.

10. The thief cometh only to steal, and to slay, and to destroy. I am come that they may have life, and may have it abundantly.

11. I am the good shepherd. The good shepherd layeth down his life for the sheep.

(v. 3.) *His sheep he calleth*, &c. In Judea, the sheep were trained to follow the shepherd. Throughout the old Scripture, the shepherd always *leads*, never *drives*, the flock.

(v. 8.) If this verse be compared with *v. 1*, it will be seen that the words *by another way*, ought to be introduced. The Greek has *before me*, which is very properly omitted by the Vulgate. Are we to understand from this verse, that false teachers not commissioned by Christ had already appeared, or is it prophetic of the false teachers who appeared afterwards?

(*v. 11.*) Here follows a prophecy that Jesus, under the figure

12. But the man who is hired, who is not the shepherd, whose property the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf seizeth and scattereth the sheep.

13. The hireling fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd : and I know mine own sheep, and mine own know me,

15. —Even as the father knoweth me, and I know the father—and I lay down my life for the sheep.

16. And I have other sheep which are not of this fold : and them I must also bring, and they shall hearken to my voice, and there shall be one flock, and one shepherd.

17. On this account doth my father love me, that I lay down my life, to take it up again.

18. No one forceth it from me : but I lay it down of mine own accord, and I have power both to lay it down, and to take it up again. Such is the command which I have received from my father.”

19. Another division, therefore, arose among the Jews on account of these words.

20. Many of them said, “ He is possessed, and is mad : why do ye hearken to him ? ”

21. Others said, “ These are not the words of one possessed. Can a fiend open the eyes of the blind ? ”

22. Now the feast of the dedication was kept at Jerusalem. It was winter.

of the good shepherd, was to lay down his life, that he might save mankind, and call the Gentiles into his Church, in conjunction with the Jews.

23. And Jesus walked about in the temple in Solomon's porch.

24. There the Jews surrounded him, and said, "How long wilt thou keep our minds in suspense? If thou art Messiah, tell us plainly."

25. Jesus made answer: "I have told you, and ye do not believe me. The works that I perform in the name of my father, they bear testimony in my favour.

26. Yet ye believe not, because ye are not of my sheep.

27. My sheep hearken to my voice; I know them, and they follow me.

28. And I give to them everlasting life, and they shall never perish, nor shall any man tear them out of my hands.

29. My father, who gave them to me, is greater than all. No one can tear out of the hands of my father.

30. I and the father are one."

31. Upon this the Jews again took up stones to stone him.

32. And Jesus answered them, "Many good works have I done before you from my father: for which of these works do ye stone me?"

33. The Jews made answer, "It is not for any good work that we stone thee, but for blasphemy; because, man as thou art, thou makest thyself God."

(v. 28, *et seq.*) The reasoning in these verses is this: "I and my father are one: but no one can tear out of his hands, therefore no one can tear out of mine."

(v. 29.) *Who gave them to me*—ὅς δέδωκέ μοι μείζων πάντων ἐστίν—quod dedit mihi, majus omnibus est. It is plain that the Latin translator read ὁ for ὅς, and μείζον for μείζων: but the whole context is in favour of the other reading.

34. Jesus replied to them, "Is it not written in your law, *I said, ye are Gods.*—*Ps. lxxxi. 6.*

35. Now, if it call *them* Gods, to whom the word of God was sent,—and the scripture cannot be disproved—

36. Can ye say of him, whom the father hath consecrated and sent into the world, 'Thou blasphemest,' because I said, *I am the son of God?*

37. If I do not the works of my father, believe me not.

38. But if I do, then, though ye believe not me, believe my works, that ye may know and believe that the father is in me, and I in the father."

39. Hereupon they sought again to lay hold of him, but he escaped from their hands,

40. And withdrew to the bank of the Jordan, to the place where John first baptized, and there he abode.

41. And many resorted to him, and said, "John, indeed, wrought no miracle: but whatever John said of this man, hath been true."

42. And many believed in him there.

CHAPTER XI.

THE RESURRECTION OF LAZARUS.

1. Now a certain Lazarus, of Bethania, the village of Mary and her sister Martha, was sick.

2. —Now this Mary, whose brother Lazarus was sick, was the woman that anointed the Lord with balsam, and wiped his feet with her hair.—*John xii. 3.*

(*v. 36.*) Hence it follows, that when he said, *he was one with the father*, his words had the same meaning as if he had said, *he was the son of God.* This is another instance of the loose manner in which the evangelists quote their own writings.

3. The sisters, therefore, sent to him, saying, "Behold, Lord, the man whom thou lovest is sick."

4. At these words Jesus said, "This sickness is not mortal, but for the glory of God, that the son of God may be glorified thereby."

5. Now Jesus loved Martha, and her sister Mary, and Lazarus.

6. Yet, though he heard of his sickness, he tarried two days in the place where he was ;

7. After which he said to his disciples, "Let us go back into Judea."

8. His disciples say to him, "Just now the Jews sought to stone thee, and dost thou mean to go back?"

9. Jesus answered, "Are there not twelve hours of daylight? If a man walk about in the day time, he stumbleth not, because he seeth the light of this world.

10. But if he walk about in the night time, he stumbleth, because he hath not light."

11. Having said this, he added, "Our friend Lazarus hath fallen asleep ; but I go to awake him."

12. Upon this the disciples said, "Lord, if he be fallen asleep, he will recover."

13. Now Jesus spake of his death ; but they thought that he spake of the repose of sleep.

14. Then, therefore, Jesus said to them plainly, "Lazarus is dead.

15. And for your sake—that you may have faith—I rejoice that I was not there. But let us go to him."

16. Upon this, Thomas—which meaneth the twin—said to his fellow-disciples, "Let us also go, that we may die with him."

17. When Jesus arrived, he found that he had been four days in the sepulchre.

18. —But Bethania was about fifteen furlongs distant from Jerusalem—

19. Now many of the Jews had gone to the house of Martha and Mary, to console them about their brother.

20. And Martha, as soon as she heard of the coming of Jesus, went out to meet him: but Mary remained sitting in the house.

21. Martha, therefore, said to Jesus, “Lord, hadst thou been here, my brother had not died.

22. But I know, that even now God will grant to thee whatsoever thou shalt ask of him.”

23. Jesus sayeth to her, “Thy brother will rise again.”

24. Martha sayeth to him, “I know that he will rise at the resurrection on the last day.”

25. Then Jesus said to her, “I am the resurrection and life. The believer in me, though he were dead, yet shall he live.

26. And whosoever liveth and believeth in me, shall never die. Dost thou believe this?”

27. She sayeth to him, “Yea, Lord, I have believed that thou art the Messiah, the son of God, he that is coming into the world.”

28. After this answer she went, and spoke to her sister Mary in private, saying, “The master is come, and asketh for thee.”

29. The moment she heard this, she arose quickly, and cometh to him.

30. Now Jesus had not yet come into the village, but remained on the spot where Martha had met him.

31. Wherefore the Jews who were in the house to console her, observing that Mary rose up hastily, and went out, followed her, saying, "She is going to the sepulchre, to bewail there."

32. But Mary, on her arrival where Jesus was, as soon as she saw him, fell at his feet, and said, "Lord, hadst thou been here, my brother had not died."

33. And Jesus, seeing her in tears, and the Jews that came with her in tears, groaned in spirit, and was greatly moved.

34. And he said, "Where have ye laid him?" They replied, "Lord, come and see."

35. Jesus wept.

36. Upon this the Jews said, "See, how he loved him."

37. But some of them said, "Could not this man, who opened the eyes of the blind man, have taken care that he should not have died?"

38. But Jesus, groaning again in himself, arriveth at the sepulchre, which was a cave, and closed with a stone.

39. Jesus sayeth, "Take ye away the stone." Martha, the sister of the dead man, replieth: "Lord, by this time, he must smell. This is the fourth day."

40. Jesus sayeth to her, "Did I not tell thee, that, if thou believe, thou shalt see the glory of God?"

41. They removed, therefore, the stone from where the corpse lay: and Jesus, raising up his eyes, said:

42. "Father, I thank thee that thou hast heard me. I knew, indeed, that thou hearest me always: but I said this for the sake of the people around, that they may believe that thou hast sent me."

43. And after these words, he called out with a strong voice, "Lazarus, come forth."

44. And the dead man came forth, swathed with fillets

both hand and foot, and bound over the face with a kerchief. And Jesus said to them, "Loose him, and let him go."

45. Many therefore of the Jews, who had visited Mary, and who saw what Jesus had done, believed in him :

46. But some of them went away to the pharisees, and told them what Jesus had done.

47. Wherefore the high priests and pharisees assembled the Sanhedrin, and said : "What are we doing ? For this man performeth many wonders.

48. If we allow him to do thus, all will believe in him, and the Romans will come, and destroy both our place and nation."

49. But one of them, by name Caiaphas, being high priest for that year, said to them,

50. "Are ye void of understanding ? Doth not your reason teach you that it is for our interest that one man should die instead of the people, and that the whole nation should not perish ?"

51. But he spake not this of himself ; but, because he was high priest of that year, he prophesied that Jesus was to die in place of the nation,

52. And not of the nation only, but that he might gather into one body the scattered children of God.

53. From that day, therefore, they held consultations together, for the purpose of putting him to death.

54. On which account Jesus no longer walked publicly among the Jews, but went thence to a place near the

(v. 51.) *He prophesied.* Caiaphas, in expressing the conclusion to which his prejudices and passion had led him, was inspired to make use of language which, though he meant it not, exactly described the real object of our Lord, in his incarnation and death.

wilderness, to a township called Ephrem, and abode there with his disciples.

55. Now the passover of the Jews was nigh ; and many went up to Jerusalem from the country, that they might purify themselves before the passover.

56. And these sought Jesus, and, as they stood in the temple, said to one another, “ What think ye can be the reason, that he hath not come to the festival ? ”

57. But the high priests and pharisees had given orders, that whosoever knew where he was, should disclose it, that they might lay hold of him.

CHAPTER XII.

JESUS ENTERS JERUSALEM : A VOICE FROM HEAVEN.

1. Jesus, however, six days before the passover, came to Bethania, where Lazarus dwelt, the dead man whom he had raised from the dead.

2. Wherefore they made a supper for him there ; and Martha served, but Lazarus was one of those who lay at table with him.

3. And Mary, taking a pound of very costly balsam of spikenard, anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the balsam.

4. Upon which one of his disciples, Judas the Iscariot, who was to betray him, sayeth,

5. Why was not this balsam sold for three hundred denarii, and given to the poor ? ”

(v. 5.) Three hundred denarii were something more than £9. of our money.

6. But he said this, not that he cared for the poor, but because he was a thief, and having the purse, carried whatever was put therein.

7. But Jesus said, "Let her alone. She hath kept it against the day of my burial.

8. The poor ye have always with you, but me ye have not always."

9. Now a great number of the Jews learned that he was there; and they came, not only on account of Jesus, but to see Lazarus, whom he had raised from the dead.

10. But the high priests consulted together for the purpose of putting Lazarus also to death,

11. Because many of the Jews were led away on account of him, and believed in Jesus.

12. The next day a great multitude of those who had come to the festival, hearing that Jesus was coming to Jerusalem,

13. Took the boughs of palm trees, and came out to meet him, and cried, "Hosanna, blessed is he that cometh in the name of the Lord, he that is the king of Israel."

14. But Jesus, having found a young ass, sat thereon, as it is written,

15. *Fear not, daughter of Sion: lo, thy king cometh, sitting on the colt of an ass.*—Zach. ix. 9.

(v. 7.) *She hath kept*—*τηρήθηκε*. The Vulgate reads *ut servet*, *that she may keep*, as if she had used a part only, and was to keep the rest against his own burial. The former reading appears to be more in unison with the narratives of the other evangelists. *Matt.* xxvi. 12; *Mark* xiv. 8.

16. This, indeed, his disciples did not understand at first; but, after Jesus was glorified, then they remembered that these things had been written concerning him, and that these things they had done for him :

17. And the people, who were with him, when he called Lazarus out of the sepulchre, and raised him from the dead, bore testimony.

18. And it was for that reason that the multitude met him, because they had heard of his performance of the wonder.

19. The pharisees, therefore, said to one another : “ See ye, we speed not : lo, the whole world goeth after him.”

20. Now among those who came to worship at the festival, were certain Greeks :

21. Who accosted Philip of Bethsaida in Galilee, and asked him, saying, “ Sir, we wish to see Jesus.”

22. Philip came and spake to Andrew ; and then Andrew and Philip told Jesus.

23. But Jesus answered, “ The time is come that the son of man shall be glorified.

24. Verily, verily, I say to you, unless the grain of wheat, which is cast into the earth, die, it lieth there single : but, if it die, it yieldeth much increase.

25. He that loveth his life, shall lose it : but he that hateth his life in this world, shall preserve it for life everlasting.

26. If a man minister unto me, let him follow me ; and where I am, there let my minister be : and whosoever shall minister unto me, him will my father honour.

27. Now my soul is troubled : and what shall I say ?

(v. 16.) *Was glorified.* This is, had risen from the dead, and ascended into heaven.

Father, save me from this hour? But it was for this reason that I came to this hour.

28. Father, glorify thy name." Upon which a voice came from heaven : " I have glorified, and will glorify it again."

29. Now the people, who stood by and heard, said that it thundered ; others said, " An angel hath spoken to him."

30. Whence Jesus took occasion to answer, " It was not for me that the voice came, but for you.

31. Now is come the judgment of this world. Now the ruler of this world will be cast out.

32. And I, if I be lifted up from the earth, will draw all men to myself."

33. —But this he said to point out the manner of death which he had to die.—

34. The people answered him, " We have understood from the law, that the Messiah will remain for ever. How then dost thou say, that the son of man must be lifted up? Who is this son of man?"

35. Wherefore Jesus said to them : " The light is still with you for a little time. Walk about while ye have light, that darkness may not surprise you. For he that walketh about in darkness, knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be children of the light."

37. After these words Jesus withdrew, and was hidden from them. Now, notwithstanding he had performed so many wonders in their presence, still they did not believe in him.

38. So that the word of Isaias the prophet was accom-

plished, where he sayeth, *Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?*—Is. liii. 1.

39. On this account they could not believe; for Isaias had said,

40. “*He hath blinded their eyes, and hardened their heart, so that they see not with their eyes, understand not with their heart, and are not converted, nor do I heal them.*”—Is. vi. 9, 10.

41. These things Isaias said, when he saw his glory, and spake concerning him.

42. Nevertheless several among the rulers believed in him: but on account of the pharisees did not own it, that they might not be cast out of the synagogue.

43. For they loved glory from men more than glory from God.

44. But Jesus cried out in these words: “He that believeth in me, believeth not (only) in me, but in him that sent me.

45. And he that beholdeth me, beholdeth him that sent me.

46. I am come a light into the world, that no one who believeth in me, may remain in darkness.

47. Should any man hear my words and believe them not, I do not condemn him, for I came not to condemn the world, but to save the world.

48. But he that sets me at naught, and rejects my words, he hath who will condemn him. The word which I have spoken, that word will condemn him on the last day.

(v. 47.) *Believe not*—μὴ πιστεύσῃ—non custodierit. The Greek appears to present the better reading.

49. Because I spake not of myself: but the father who sent me, he commanded me, what I should say, and what I should speak.

50. Now I know that his command is life everlasting. Whatsoever then I speak, I speak according to the charge which the father hath given me."

CHAPTER XIII.

JESUS WASHETH THE FEET OF HIS DISCIPLES: AND FORETELLETH THE FALL OF PETER.

1. Now before the feast of the passover, Jesus, aware that the time was come for him to pass out of this world to the father, as he had loved his own who were in the world, (showed that) he loved them unto the end.

2. And during the supper—after the devil had put it into the heart of Judas the son of Simon, the Iscariot, to betray him—

(*v. 1.*) *Before the feast of the passover.* Did then the supper described in this chapter take place before the Paschal supper? Most certainly not. The narrative proves that it was the Paschal supper itself; for it relates the conversation respecting the perfidy of Judas, the sudden departure of that apostle, and the prediction of the denial by St. Peter,—all which, according to the three preceding evangelists, happened during the Paschal supper. The object of St. John, in these words, appears to have been to suggest, that our Saviour's previous knowledge of his approaching death was the reason why, at this, his last supper, he gave so many marks of his affection to his apostles.

(*v. 2.*) *During the supper—δείπνῃ γενομένῃ—cœna facta.* It is no argument in favour of the latter rendering, that it is not the participle of the present tense, but of the aorist. The evangelists perpetually use the aorist, to denote something begun, but not ended. See particularly *Mark* vi. 2. That the supper was not ended on this occasion, is plain from *vv. 4, 12.*

3. Knowing that the father had placed all things in his hands, and that he came from God, and was returning to God,

4. He rose from supper, and laid aside his outer garments, and, taking a towel, girded himself.

5. And then he poured water into the ewer, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded.

6. He cometh therefore to Simon Peter, who sayeth to him, "Lord, dost thou wash my feet?"

7. Jesus made answer; "What I am doing, thou dost not understand now: but thou shalt know hereafter."

8. Peter sayeth to him: "Thou shalt never wash my feet." Jesus answered: "If I wash thee not, thou hast no part with me."

9. Simon Peter sayeth to him, "Lord, not my feet only, but also my hands and my head."

10. Jesus sayeth to him; "He that hath bathed, needeth not to wash more than his feet: his whole body being clean. And ye are clean, but not all of you."

11. For he knew the traitor; and therefore said, *ye are not all clean.*

12. When therefore he had washed their feet, and put on his outward garments, he lay down again, and said, "Do ye understand, what I have been doing to you?"

13. Ye call me master, and Lord. And ye say well, for so I am.

14. If then I, the Lord and the master, have washed your feet, so ought ye to wash the feet of each other.

(v. 10.) Our Saviour alludes to the custom of guests bathing at home, and then washing the feet only after their walk to the house where they had to dine.

15. For I have set you an example, that as I have done to you, so ye may do.

16. Verily, verily, I say to you, the bondman is not greater than his lord, nor the messenger greater than he who sendeth him.

17. If ye understand these things, happy are ye, provided ye do them.

18. I speak not of you all. I know whom I have chosen. But to accomplish the scripture, *he that eateth bread with me, hath lifted up his heel against me.*—*Ps. xl. 10.*

19. I tell it you now before it happen, that when it doth happen, ye may believe that I am he.

20. Verily, verily, I say to you, he that shall receive whom I may send, receiveth me: and he that receiveth me, receiveth him who sent me."

21. When Jesus had said this, he became troubled in spirit, and bare testimony, saying, "Verily, verily, I say to you, one of you will betray me."

(*v. 15.*) Did not our Saviour, on this occasion, institute a sacrament? Did he not command his disciples to wash one another's feet, and attach the promise of grace to that ceremony? (See *v. 8.*) There does not appear to me any stronger proof *from scripture* that baptism and the eucharist are sacraments, than that this washing of feet is also one. It is, indeed, true that it was never considered such; and that shows that the first Christians interpreted these writings by the doctrine which they had already imbibed from their instructors. From the knowledge which they already possessed, they were enabled to judge what was of precept, and what was not.

If it be asked, why then did our Saviour perform this ceremony at his last supper, I answer, that besides the lesson of humility which he then gave, he probably intended by it to point out to his disciples the necessity of purity of heart, in those who partake of the sacrament of his body and blood. That it was meant as a figure of spiritual cleanness, is plain from *vv. 8, 9, 10, 11*; and it took place previously to the institution of the eucharist.

22. Whereupon the disciples looked at one another, being at a loss of whom he spake.

23. Now, one of the disciples, he whom Jesus loved, was lying against his bosom.

24. To him, therefore, Simon Peter made a sign to inquire who it was of whom he spake.

25. And he, leaning on the breast of Jesus, said to him, "Lord, who is it?"

26. Jesus answered, "It is he to whom I shall give the morsel that I have dipped." And dipping the morsel, he gave it to Judas, the son of Simon, the Iscariot.

27. And after the morsel, Satan entered into him. But Jesus said to him; "What thou hast to do, do it speedily."

28. But none of those at table knew for what purpose he spake this to him.

29. For some, because Judas had the purse, thought that Jesus had told him, "Buy what is necessary for the festival, or to give something to the poor."

30. And he, as soon as he had taken the morsel, went out. Now it was night.

31. When he was gone, Jesus said, "Now is the son of man glorified, and God is glorified in him.

32. But, if God be glorified in him, God will also glorify him in himself, and will glorify him without delay.

(v. 23.) To understand this, the reader should bear in mind that they did not sit, but lay obliquely at table, resting on the left arm, in which position the head of one came almost in contact with the breast of the other behind him.

(v. 29.) It should be remembered, that the festival lasted till the eighth day.

(vv. 31, 32.) This is an allusion to the glory which he should give to God by his death, and the glory which God would give to him in his resurrection and ascension.

33. My little children, I have but a little time to be with you. Ye will seek me, and as I said to the Jews, *whither I go, ye cannot come*, so also I say to you.

34. But I give you a new commandment, that ye love one another. That, even, as I have loved you, ye also love one another.

35. By this shall all men know that ye are my disciples, if ye possess love one towards the other."

36. Simon Peter sayeth to him, "Lord, whither art thou going?" Jesus answered; "Whither I am going, thou canst not follow me now, but thou shalt follow hereafter."

37. Peter sayeth to him; "Why cannot I follow thee now? I will lay down my life in thy stead."

38. Jesus answered: "Thou wilt lay down thy life in my stead? Verily, verily, I say to thee, the cock will not crow, until thou hast disowned me thrice."

CHAPTER XIV.

THE DISCOURSE OF JESUS TO THE APOSTLES BEFORE HIS PASSION.

1. "Let not your hearts be troubled. Ye believe in God; believe also in me.

2. In my father's house are many mansions. Were it

(v. 33.) *My little children*. He uses this term of endearment, now that he is about to leave them, and bids them preserve among themselves, after his departure, that love for each other, of which he had given them the example.

(*Ibid.*) This is another instance of loose quotation. In c. vii. v. 34, the words are *where I am*, not *whither I go*.

otherwise, I should have told you. I go to prepare a place for you.

3. But if I go and prepare a place for you, I will come again, and take you to myself: that where I am, ye also may be.

4. Now, whither I am going, ye know, and the way ye know."

5. Thomas sayeth to him, "Lord, we know not whither thou art going: how then can we know the way?"

6. Jesus sayeth to him; "I am the way, and the truth, and the life. No man goeth to the father but through me.

7. If ye had known me, ye would have known my father: and henceforth ye will know him, for ye have seen him."

8. Philip sayeth to him, "Lord, show us the father, and it will suffice."

9. Jesus sayeth to him. "Have I been so long with you, Philip, and yet thou knowest me not. He that hath seen me, hath seen the father. How sayest thou then *show us the father*?"

10. Dost thou not believe that I am in the father, and the father in me? The words which I speak to you, I speak not of myself: but the father, who dwelleth in me, he doeth the works.

11. Believe me, that I am in the father, and the father is in me: if for no other reason believe me, on account of my works.

12. Verily, verily, I say to you, the believer in me shall do the works which I do, yea, shall do much greater works; because I am going to my father;

13. And I will do whatsoever ye may ask in my name, that the father may be glorified in the son.

14. If ye ask any thing in my name, that will I do."

15. "If ye love me, keep my commandments;

16. And I will ask the father, and he will give you another paraclete, that he may remain with you for ever,

17. The spirit of truth, whom the world cannot receive, because it neither seeth him nor knoweth him: but ye shall know him, because he will dwell with you, and be in you.

18. I will not leave you orphans. I will come to you.

19. Yet, a little while, and the world seeth me no more. But ye will see me, because I shall live, and ye shall live.

20. On that day ye shall understand that I am in my father, and ye in me, and I in you.

21. He that holdeth and keepeth my commandments, he it is who loveth me: and he that loveth me, will be loved by my father; and I will love him, and will discover myself to him."

22. Judas, not the Iscariot, sayeth to him: "Lord, what is the reason that thou wilt discover thyself to us, and not to the world?"

23. Jesus said to him in answer, "If any man love me he will keep my word, and my father will love him, and we will come to him, and make abode with him.

24. But he that loveth me not, keepeth not my words, though the word which you hear is not mine, but the word of him who sent me."

(v. 16.) Paraclete is a word peculiar to this evangelist. But its meaning is plain from the context. The holy spirit was to be to the apostles what Christ had hitherto been; he was to be, *another paraclete*, that is, guide, and teacher, and protector. As there is no English word which exactly answers to paraclete, I have retained the original term.

25. "These things have I spoken to you, while I am with you.

26. But the paraclete, the Holy Ghost, whom the father will send in my name, he will teach you all things, and bring to your remembrance, all the things which I have told you.

27. Peace I bequeath to you: my peace I give to you: not as the world giveth, do I give to you. Let not your hearts be troubled; nor let them be afraid.

28. Ye have heard, what I said to you; *I go, and I come back to you.* If ye loved me, ye would rejoice, that I go to the father, for the father is greater than I.

29. And I have told you now, before it happen, that when it doth happen, ye may believe.

30. Henceforth I shall not speak much with you. For the ruler of this world is coming: and there is nothing of his in me:

31. But, that the world may know that I love the father, and that, as the father hath given me command, so do I: arise, let us go hence."

CHAPTER XV.

CONTINUATION OF THE SAME.

1. "I am the true vine, and my father is the husbandman.

2. Every branch in me that yieldeth not fruit, he lop-peth off: and every branch that yieldeth fruit, he cleanseth (by pruning) that it may yield increase of fruit.

(vv. 30, 31.) There is nothing in me for which I deserve to suffer death; but to show that I am willing to suffer as God pleases, let us go to the place where I shall fall into the hands of my enemies.

3. Ye are already cleansed through the word which I have spoken to you.

4. Abide in me, and I in you. As the branch cannot yield fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in me.

5. I am the vine, ye the branches. If a man abide in me, and I in him, he will yield much fruit: for, separate from me ye can do nothing.

6. If a man abide not in me, he will be cast forth, and wither away like the branches, which they gather up, and throw into the fire, and burn.

7. If ye abide in me, and my words abide in you, ye shall ask for whatsoever ye wish, and it shall be done for you."

8. "In this is my father glorified, that ye yield much fruit, and prove yourselves my disciples.

9. As the father hath loved me, so have I loved you: do ye persevere in the love of me.

10. If ye keep my commandments, ye will persevere in the love of me, as I have kept the commandments of my father, and persevere in the love of him.

11. These things have I spoken to you, that my joy may endure in you, and your joy may be complete."

12. "This is my commandment, that ye love one another, as I have loved you.

13. Greater love than this no man hath, that he lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever thing I command you.

15. Henceforth I do not call you bondmen, for the bondman knoweth not what his master meaneth to do:

but I have called you friends, because to you I have communicated whatsoever I have learned from my father.

16. It is not that ye have chosen me: but I have chosen you, and appointed you to go forth and to yield fruit, which fruit may endure: so that whatsoever ye may ask the father in my name, he may grant you."

17. "This is my command to you, that ye love one another.

18. If the world hate you, remember that it hated me before you.

19. If ye were of the world, the world would love its own: but because ye are not of the world, and because I have chosen you out of the world, on that account doth the world hate you."

20. "Remember the saying which I quoted to you: that *the bondman is not greater than his lord*. (c. xiii. 16.): if they have persecuted me, they will also persecute you: if they have kept my word, then will they keep yours also.

21. But all these things will they do to you for my name's sake, because they know not him who sent me.

22. Had I not come and spoken to them, they would not be guilty of sin: but now they have no excuse for their sin.

23. He that hateth me, hateth my father also.

24. If I had not performed among them works, which no one else hath performed, they would not have been guilty of sin: but now they have seen and hated both me and my father;

25. So that the word written in their law hath been accomplished: *they have hated me without cause*. Ps. xxiv. 20, xxxiv. 22.

26. But when the paraclete shall come, whom I shall send to you from the father, the spirit of truth, who proceedeth from the father, he will bear testimony of me.

27. And ye also shall bear testimony, because ye have been with me from the beginning."

CHAPTER XVI.

CONTINUATION OF THE SAME.

1. These things have I spoken to you, that ye may not be made to fall away.

2. They will cast you out of the synagogues, yea, the hour cometh when every man who slayeth you, will think that he offereth a sacrifice to God.

3. And these things will they do to you, because they have not known the father nor me.

4. Now of these things I have told you, that when their time shall come, ye may remember that I told you.

5. I did not, indeed, tell you of them at first, because I was with you : but now I am going to him who sent me. Yet not one of you asketh me, " Whither art thou going ?"

6. Still because I have told you of these things, grief hath filled your hearts.

7. Nevertheless I tell you the truth. It is for your benefit that I am going. For, if I go not, the paraclete will not come to you ; but, if I go, I will send him to you.

8. And when he shall come, he will convict the world concerning sin, and righteousness, and judgment.

9. Concerning (their) sin : for they have not believed in me.

10. Concerning (my) righteousness, for I go to the father, and ye will see me no more.

11. And concerning judgment, for the ruler of this world will have been judged."

12. "I have still many things to say to you, but you cannot bear them now.

13. But, when he, the spirit of truth, shall come, he will guide you into all the truth. For he will not speak of himself: but will speak whatsoever things he hath heard, and will announce to you the things to come.

14. He will give glory to me: for of mine he will receive and communicate to you.

15. Whatsoever belongeth to the father, is mine. It was on that account I said, *of mine he will receive, and communicate to you.*"

16. "Yet a little while, and ye behold me not: and again a little while, and ye will see me. For I am going to the father."

17. Hereupon some of the disciples said to one another: "What meaneth this that he sayeth to us; *yet a little while, and ye behold me not; and again a little while, and ye will see me, and I am going to the father?*"

18. Therefore they said, "What meaneth this little while of which he speaketh? We understand not what he sayeth."

19. Now Jesus knowing that they wished to ask him, said to them, "Of this are ye inquiring among yourselves, that I said, *yet a little while, and ye behold me not, and again a little while, and ye will see me?*"

(v. 11.) Christ, by his death and resurrection, will have subdued the power of Satan.

20. Verily, verily, I say to you, ye shall wail and lament; but the world shall rejoice; ye shall be in sorrow; but your sorrow shall be turned into joy.

21. A woman in labour hath sorrow, because her hour is come: but when she is delivered of the child, she thinketh no more of her pain, through joy that a man is born into the world.

22. So therefore ye will have sorrow now: but I will see you again, and your hearts will rejoice, and your joy no one shall wrest from you.

23. Now in that day ye will not ask me for anything.

24. (For) verily, verily, I say to you, whatsoever ye shall ask of the father in my name, he will give it you. Hitherto ye have not asked for anything in my name; ask, and ye shall receive, that your joy may be complete.

25. These things I have spoken to you in figures. But the time is coming, when I will not speak in figures, but will announce to you plainly concerning the father.

26. And on that day ye will ask in my name: nor do I tell you that I will ask the father in your behalf:

27. For the father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came out from the father, and have come into the world. Again I leave the world, and am going to the father."

29. His disciples say to him, "Lo, now thou speakest plainly, and utterest no figure.

(v. 29.) Hitherto, as he had said, he had spoken according to his custom in figurative and obscure language. It would appear that he wished chiefly to impress his language on their minds, with the intention of bringing it afterwards to their remembrance, and of imparting to them through the Holy Ghost a knowledge of

30. Now we know that thou knowest all things, and hast no need that any one ask thee questions. By this we believe that thou hast come out from God.

31. Jesus answered them: "Is it only now that ye believe?"

32. Behold the time is coming, yea, it is come, when ye will be scattered every man unto his own, and will leave me by myself, yet I shall not be by myself, because the father is with me.

33. These things have I spoken to you, that in me ye may find peace. In the world ye will meet with tribulation: but be of good heart: I have conquered the world."

CHAPTER XVII.

HIS PRAYER FOR HIS DISCIPLES.

1. These were the things which Jesus spake. Then, raising up his eyes to heaven, he said, "Father, the hour is come. Glorify thou thy son, that thy son may glorify thee,

2. Accordingly as thou hast given to him power over all flesh, to give everlasting life to all whom thou hast given to him.

its true meaning. It was sufficient for them to understand, at that time, that he was about to leave the world, and return to the Father, who had sent him. This he told them plainly, and this they grant that they understand.

It should, moreover, be observed, that the obscurity which the apostles found in this discourse of our Saviour, has been increased to us by the translation of the evangelist, who employs indeed Greek words, but selects and arranges them after the Hebrew idiom. In addition, he appears occasionally to have omitted passages necessary for the understanding of other passages which follow. Hence, though the general scope of the discourse may be satisfactorily discovered, we can do little more than guess at the meaning of certain portions of it.

3. Now life everlasting is this, to know thee, the only true God, and him, whom thou hast sent, Jesus Messiah.

4. I have glorified thee upon earth : I have accomplished the work which thou hadst appointed me to perform.

5. And now do thou glorify me, father, with that glory in thy presence, which I possessed in thy presence before the world was.

6. I have made thy name known to those men, whom thou gavest to me out of the world : thine they were, and to me didst thou give them : and they have kept thy word.

7. And now they know that all the things which thou gavest me, have come from thee.

8. For the words which thou didst give to me, I have given to them : and they have received them, and have known for a truth, that I came out from thee, and have believed that thou didst send me.

9. For them I pray. It is not for the world that I pray, but for those whom thou hast given me : for they are thine—

10. —Indeed all mine are thine, and thine are mine—and I have been glorified in them.

11. And I remain no longer in the world : but they remain in the world ; while I come to thee.

12. Holy Father, preserve in thy name those whom thou hast given me, that they may be one, as we. While I was with them in the world I preserved them in thy name, those whom thou gavest to me, I have kept ; and not one of them hath perished, except the son of perdition, that the scripture might be fulfilled.

13. But now I come to thee : and these things I speak, being in the world, that they may possess in themselves the fulness of my joy.

14. I have given thy word to them ; and the world hath hated them, because, as I am not of the world, so neither are they of the world.

15. I pray not, that thou wouldst take them out of the world, but that thou wouldst preserve them from evil.

16. They are not of the world, as I also am not of the world.

17. Hallow them by thy truth : it is thy word that is truth.

18. As thou didst send me into the world, so have I sent them into the world.

19. And for them do I hallow myself, that they also may be hallowed in truth.

20. Nor for them alone do I pray, but for those who shall believe in me through their word.

21. That all may be one, as thou, Father, in me, and I in thee : that so they also may be one in us, to the end, that the world may believe that thou hast sent me.

22. And the glory, which thou hast given to me, I have given to them, that they may be one, as we are one,

23. I in them, and thou in me, that they may be perfectly united in one, that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, it is my wish, that, where I am, those also whom thou hast given me, may be with me ; that they may see the glory which thou hast given me, because thou lovedst me before the foundation of the world.

25. Righteous father, the world, indeed, hath not known thee : but I have known thee, and these have known that thou didst send me.

26. And to them have I made known, and will make known thy name, that the love, with which thou hast loved me, and I also, may be in them."

CHAPTER XVIII.

THE PASSION.

1. After Jesus had said these words, he went forth with his disciples, and crossed the brook of Cedron, where there was a garden, into which he entered with his disciples.

2. Now Judas, the traitor, was also acquainted with the place, because Jesus often resorted thither with his disciples.

3. Thereupon, Judas taking with him the company (of soldiers), and certain officers appointed by the high priests and pharisees, cometh thither with lanterns, and torches and weapons.

4. Jesus, therefore, with a knowledge of all that was to happen to him, went forward, and said to them, "Whom do ye seek?"

5. They replied, "Jesus of Nazareth." Jesus sayeth to them, "I am he." Now Judas the traitor stood also among them.

6. But, as he said to them, *I am he*, they went backwards, and fell to the ground.

7. Again therefore he asked them, "Whom do ye seek?" And they said, "Jesus of Nazareth."

8. Jesus answered, "I have told you that I am he. If then ye seek *me*, let these go their way."

9. That the word might be accomplished which he had spoken, *Out of those whom thou hast given me, I have lost no one.* (c. xvii. 12.)

(c. 1.) *Cedron.* See Josephus, *de Bello*, v. 2.

(c. 9.) *Out of those, &c.* If the reader turn back to the last chapter, (v. 12) he will find very different words, though of the same meaning. If the evangelist quote in this manner from his own writings, we cannot be surprised if he do the same from the writings of the prophets.

10. Then Simon Peter, having a sword, drew it, and smote the bondman of the high priest, and cut off his right ear. Now the bondman's name was Malchus.

11. Upon this, Jesus said to Peter: "Return thy sword into the scabbard; the cup, which my father hath given me, shall I not drink it?"

12. The soldiers, therefore, and the commander, and the officers of the Jews, took hold of Jesus, and bound him;

13. And brought him in the first place to Annas, the father-in-law of Caiphas, who was the high priest of that year.

14. And Caiphas was the man who had given his opinion to the Jews, that *it was for their interest that one man should perish instead of the people* (c. xi. 50.)

15. Now Simon Peter and another disciple followed Jesus. That disciple was known to the high priest, and went together with Jesus into the court of the high priest.

16. But Peter stood without at the door: whereupon the other disciple, who was known to the high priest, went out and spake to the portress, and introduced Peter.

17. Then the maiden, the portress, said to Peter, "Art thou also one of the disciples of this man?" He said, "I am not."

18. Now the bondmen and officers had made a fire, because it was cold, and stood warming themselves, and among them Peter stood, and warmed himself.

19. And the high priest asked Jesus concerning his disciples, and his doctrine.

20. Jesus made answer, "I have spoken openly to the

world; I taught always in the synagogue and in the temple, whither the Jews always resort; and in secret I have spoken nothing.

21. Why dost thou ask me?—Ask the hearers what I said to them: lo, they know what things I have uttered.”

22. Now when he had said this, one of the officers standing by, gave Jesus a blow, and said, “Is this the answer which thou makest to the high priest?”

23. Jesus answered, “If I have spoken ill, prove that ill; but if well, why dost thou smite me?”—

24. Now Annas had sent him in bonds to the high priest Caiaphas.—

25. But Peter was still standing and warming himself, when they said to him, “Art thou also one of his disciples?” But he denied it, and said, “I am not.”

26. Now one of the high priest’s slaves, a kinsman of him whose ear Peter had cut off, said, “Did I not see thee in the garden with him?”

27. Whereupon Peter again denied it, and immediately the cock crowed.

28. From Caiaphas they led Jesus to the governor’s palace: but it was morning, and they did not go into the palace, that they might not be defiled, but might eat of the paschal sacrifices.

29. Pilate, therefore, came forth to them, and said, “What charge do ye make against this man?”

(*v.* 28.) *Paschal sacrifices.* They had already eaten of the paschal *lamb*; but the sacrifices offered during the paschal time of eight days, were designated by the common name of *πάσχα*. See *Deut.* xvi.; *Chron.* xxxv. 7, 8, 9.

30. They made answer, "If he were not a malefactor, we should not have delivered him up to thee."

31. Wherefore Pilate said, "Take him yourselves, and judge him according to your own law." But the Jews said to him, "*We* are not allowed to put any one to death."

32. —That the saying of Jesus might be verified, pointing out the manner of death by which he should die.—

33. Pilate thereupon entered the palace, and calling for Jesus, said to him, "Art thou the king of the Jews?"

34. Jesus answered, "Dost thou ask this of thyself, or have others told thee this of me?"

35. Pilate replied: "Am I a Jew? Thine own nation and the high priests have delivered thee to me.—What hast thou done?"

36. Jesus answered, "My kingdom is not of this world: if my kingdom had been of this world, my subjects would have fought to prevent my being delivered to the Jews. But my kingdom is not hence.

37. Pilate, therefore, said to him, "Thou art a king then." Jesus answered, "Thou speakest truth. I am a king. For this purpose was I born, and for this purpose did I come into the world, to bear witness to the truth. Whosoever is of the truth, hearkeneth to my voice."

38. Pilate sayeth to him, "What is truth?" And having said this, he went out again to the Jews, and said to them, "I discover no guilt in him.

39. But it is your custom, that I should discharge to you a prisoner during the passover. Will ye then that I discharge to you the king of the Jews?"

40. But they all called out in opposition, saying, "Not this man, but Barabbas." Now Barabbas was a robber.

CHAPTER XIX.

THE DEATH OF JESUS.

1. Wherefore Pilate then took Jesus, and scourged him.

2. And the soldiers, plating a crown of thorns, placed it on his head, and threw round him a purple cloak.

3. And approaching, they said, "Hail, king of the Jews," and gave him blows.

4. Wherefore Pilate went out again, and said to them, "Lo, I bring him out to you, that ye may know that I can discover no guilt in him."

5. Jesus, therefore, came out, wearing the crown of thorns, and the cloak of purple. And (Pilate) said to them, "Behold the man."

6. But, when the high priests and the officers saw him, they cried out, saying, "Crucify him, crucify him." Pilate said to them, "Take him yourselves, and crucify him, for I find no guilt in him."

7. The Jews made answer: "We have a law according to which law he ought to die, because he hath made himself to be the son of God."

8. But when Pilate heard this, he was more alarmed.

9. And going back into the palace, he said to Jesus, "Whence art thou?" But Jesus made no answer.

10. Pilate said to him: "Wilt thou not speak to me? Art thou ignorant that I have power to crucify thee, and power to discharge thee?"

11. Jesus answered, "Thou wouldst have no power over me at all, if it were not given to thee from above. Therefore he that delivered me to thee, hath the greater sin."

12. From that moment Pilate sought to discharge him:

but the Jews cried out, saying, "If thou discharge this man, thou art no friend of Cæsar's. For he, who maketh himself to be king, is Cæsar's adversary."

13. When Pilate heard these cries, he led forth Jesus, and took his seat on the tribunal, in the place called the pavement, in Hebrew Gabbatha.

14. —Now it was the eve of the sabbath, about the sixth hour—and he said to the Jews, "Behold, your king."

15. But they cried, "Away, away with him; crucify him." Pilate said to them, "Am I to crucify your king?" The high priests replied, "We have no king but Cæsar."

16. Then, therefore, he gave him up to them to be crucified: and they took Jesus, and led him away.

17. And he went forth, carrying his cross, to that place called the place of skulls, which in Hebrew is Golgotha,

18. Where they crucified him, and with him other two, one on each side, and Jesus in the middle.

(v. 14.) *The eve*—*παρασκευὴ τοῦ πάσχα*. The preparatory day of the sabbath during the paschal week.

(*Ibid.*) *About the sixth hour*. If it was about the sixth hour when Pilate pronounced sentence, how could St. Mark say (xv. 25) that it was the third when he was crucified? The latter appears to be supported by the narratives of St. Matthew and St. Luke; (*Matt.* xxvii. 45; *Luke* xxiii. 44) from which the natural inference is, that Jesus had been for some time hanging on the cross, before the darkness came on, which lasted from the sixth hour to the ninth. Is it not possible that some ancient copyist may have transposed this verse from some subsequent part of the chapter, or have mistaken the numerical letter which he was transcribing? Or may it not be, that the whole interval between nine and twelve was included in the third hour, and that St. John, by the words of 'about the sixth hour,' means some time before the commencement of that hour.

19. Pilate wrote also an inscription, and fixed it on the cross. The inscription was, **JESUS OF NAZARETH, KING OF THE JEWS.**

20. Now as the place, where they crucified Jesus, was nigh to the city, many of the Jews read this inscription, which was written in the Hebrew, Greek, and Roman languages.

21. Whereupon the high priests said to Pilate, "Do not write, *the king of the Jews*, but that *he said, I am king of the Jews.*"

22. Pilate replied, "What I have written, I have written."

23. Then the soldiers, when they had fixed him to the cross, took his garments—of which they made four parts, one for each soldier—and his vest: but the vest was seamless, woven altogether from the top.

24. They said, therefore, to one another, "Let us not divide it, but throw lots for it, whose it shall be,"—to the accomplishment of the scripture, which sayeth, *they divided my garments among them, and for my vesture they cast lots.*—*Ps. xxi. 19.* Thus, therefore, the soldiers did.

25. But there stood near the cross of Jesus, his mother and his mother's sister Mary, the wife of Cleophas, and Mary Magdalene.

26. Jesus, therefore, seeing his mother, and the disciple whom he loved, standing by (her), said to his mother, "Woman, behold thy son."

27. Then he sayeth to the disciple, "Behold thy mother," and from that hour the disciple took her to his own home.

28. After this, Jesus, aware that every thing was ac-

complished, said, that he might fulfil the scripture (*Ps. lxxviii. 26*), "I thirst."

29. Now there was there a vessel full of vinegar: and they, filling a sponge with vinegar, and fastening it to a rod of hyssop, put it to his mouth.

30. When, therefore, Jesus had taken the vinegar, he said, "It is accomplished;" and bowing his head, he gave up the ghost.

31. Now the Jews, that the bodies might not remain on the cross during the Sabbath—for it was the eve of the Sabbath, and that Sabbath day was a great day—besought Pilate that their legs might be broken, and (the bodies) taken away.

32. The soldiers therefore came, and brake the legs of the first, and also of the other, who were crucified with him.

33. But when they came to Jesus, and found that he was already dead, they did not break his legs,

34. But one of the soldiers pierced his side with a spear, and blood and water gushed out.

35. And he who saw it, beareth testimony, and his testimony is conformable to truth. He knoweth that he speaketh the truth, to the end that you may believe.

36. For these things happened for the accomplishment of the scripture, *Ye shall not break one of his bones.*—*Ex. xii. 46. Num. ix. 12.*

37. And again another scripture sayeth, *They shall look into him whom they have pierced.*—*Zach. xii. 10.*

(*v. 36.*) *Ye shall not break.* This was said originally of the paschal lamb, the type of Messiah. Of course it referred to Messiah himself; for no bone of the lamb was to be broken, that it might be a representation of him who was to be put to death without any fracture of his limbs.

38. After this, Joseph of Arimathea—he was a disciple of Jesus, but a secret one through fear of the Jews—asked permission of Pilate to take away the body of Jesus. Pilate granted it : wherefore he came, and took away the body of Jesus.

39. Nicodemus also—he that came formerly to Jesus by night—came, bringing with him a mixture of myrrh and aloes, about one hundred pounds in weight.

40. They therefore took the body of Jesus, and wound it in linen rollers, together with the spices, after the Jewish method of embalming.

41. Now there was a garden in the place where he was crucified, and in the garden a new sepulchre, in which no one had been hitherto laid.

42. There, on account of the preparatory day of the Jews, they deposited Jesus : as the sepulchre was close by.

CHAPTER XX.

THE RESURRECTION.

1. On the first day of the week, early in the morning, and while it was yet dark, Mary Magdalene goeth to the sepulchre, and seeth the stone removed from the sepulchre.

2. Whereupon she cometh running to Simon Peter, and the other disciple whom Jesus loved, and sayeth to them, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”

(v. 1.) *The stone.* What stone ? This evangelist has mentioned none. Had he not in his mind the narratives of the other evangelists, by whom the stone is mentioned, as the door which closed the sepulchre ?

3. At this, Peter and the other disciple went out, and came to the sepulchre.

4. They both ran at the same time, but the other disciple outran Peter, and was first at the sepulchre.

5. And stooping down, he saw the linen rollers lying, but did not go in.

6. But Simon Peter coming after him, went into the sepulchre, and seeth the linen rollers lying,

7. And the kerchief, which had been wrapped about his head, not laid with the rollers, but folded up separately in another place.

8. Then the other disciple who came first to the sepulchre, went in, and saw, and believed.

9. For they did not yet understand the scripture, that he was to rise from the dead.

10. Wherefore the disciples returned to their own house.

11. Mary, however, stood without, at the sepulchre, in tears; and while she was weeping, stooped down and looked into the sepulchre.

12. And she seeth two angels in white garments, sitting one at the head, and the other at the foot, where the body of Jesus had been laid.

13. Then they say to her, "Woman, why art thou weeping?" She sayeth to them, "Because they have taken away my Lord, and I know not where they have laid him."

14. And, as she said this, she turned back, and beheld Jesus standing by, but was not aware that he was Jesus.

15. Jesus sayeth to her, "Woman, why art thou weeping? Whom dost thou seek?" She, thinking that he had the charge of the garden, sayeth to him, "Sir,

if thou hast removed him, tell me where thou hast laid him, and I will take him away."

16. Jesus sayeth to her, "Mary." She turneth, and sayeth to him, "Rabboni," which meaneth, Teacher :

17. Jesus sayeth to her, "Touch me not. For I have not yet ascended to my father. But go thou to my brethren, and say to them (from me), I am about to ascend to my father and your father, my God and your God."

18. Then Mary Magdalene came, and informed the disciples that she had seen the Lord, and that he had spoken these things to her.

(v. 18.) In the several narratives of the resurrection by the four evangelists, there are many discrepancies, which appear to be owing to their want of skill in historic composition. Not one of them has given a full and detailed account. Each seems to have mentioned only such particulars as occurred to him at the moment of writing; they all connect together events which happened at different hours, and attribute sometimes to one individual what belongs to several, and sometimes to several what belongs to one. To reconcile their narratives, several plans have been adopted: the following is as likely to be correct as any other.

On the Saturday, after sunset, the women resumed their preparations for the embalming, and bought additional spices. When all was ready, they set out for the sepulchre; but at what hour of the night, we are ignorant. Mary Magdalene and the other Mary went forward, θεωρῆσαι τὸν τάφον: whence it is not improbable that they preceded the rest, for the purpose of ascertaining that all was safe.

While they were on the road, there happened an earthquake, or violent storm; during which, it is likely that they would stop somewhere for shelter. During the twilight they reached the sepulchre, and found it open.

Mary Magdalene looking in, and seeing that the body was gone, returned in haste, to bring the information to the apostles: the others, who perhaps arrived there a little later, entered, and saw two angels, one of whom announced to them the resurrection, and ordered them to acquaint the disciples with it.

Whilst they were on their return for this purpose, Peter and John, having heard the report of Mary Magdalene, ran to the sepulchre. The two parties did not meet. Nor is this surprising:

19. Late in the evening of that day, the first of the week, while the doors were closed where the disciples were assembled, through fear of the Jews, Jesus came, and stood in the midst, and said to them, "Peace be to you."

20. And, after he had said this, he shewed them his hands and his side. Wherefore the disciples were filled with joy at the sight of the Lord.

21. Then Jesus said to them again. "Peace be to you. As the father hath sent me, so also I send you."

22. And, as he spake, he breathed upon them and said, "Receive ye the Holy Ghost.

23. Of whomsoever ye forgive the sins, they are for-

the apostles, in their haste, would choose the shortest way ; and both they and the women, through fear of attracting the notice of the Jews, would seek to avoid all passengers on the road.

Peter and John, being convinced that the body was gone, returned. Mary Magdalene, who had followed them, remained behind, and was favoured with a sight of our blessed Lord.

In the meantime, the other women had related what they had seen to the rest of the apostles.

The chief objection to this account is, that according to St. Matthew, our Saviour himself appeared to the body of women, and ordered them to announce his resurrection to his brethren. (xxviii. 9.) But we are assured by St. Mark, that his first apparition was to Mary Magdalene. (xvi. 9.) The same follows from the narrative of St. John ; (xx. 15) and St. Luke tells us that their account to the apostles was, that they had seen a vision of angels, not our Saviour himself. (xxiv. 22.) The apparition, therefore, of which St. Matthew speaks, must have happened later in the day : perhaps they visited the sepulchre again, and were then rewarded with a sight of their Lord and Saviour.

(v. 19.) *The doors were closed, through fear of the Jews.* But why were they assembled ? Most probably to consult together, on account of the report which they had received respecting the disappearance of the body. There can be no reason to suppose, as some have done, that it was for the purpose of religious worship, and because it was the day of the resurrection. They did not yet fully believe in the resurrection.

given to them : and of whomsoever ye retain (the sins), they are retained."

24. Now Thomas, who is called the twin—one of the twelve, was not with them, when Jesus came.

25. Wherefore the other disciples said to him, " We have seen the Lord." But he replied, " Unless I see in his hands the impression of the nails, and put my finger into the place of the nails, and put my hand into his side, I will never believe it."

26. Now eight days afterwards, the disciples were again within, and Thomas with them: and Jesus, though the doors were closed, came and stood in the midst, and said, " Peace be to you."

27. Then sayeth he to Thomas, " Reach thy finger hither, and look at my hands, and stretch out thy hand, and put it into my side : and disbelieve not, but believe."

28. Then Thomas answered, and said to him, " My Lord and my God."

29. Jesus sayeth to him : " Thou hast believed, Thomas, because thou hast seen me. Happy they, who though they see not, yet believe."

30. Many other wonders did Jesus also work in the presence of his disciples, which are not written in this book :

31. But these are written, to the end ye may believe that Jesus is the Messiah, the son of God, and through this belief may have life in his name.

(v. 30.) This looks very like the conclusion of the gospel : and it is not improbable, that when the evangelist wrote it, he intended it as such, but that he afterwards thought proper to add the following chapter, which bears internal proof of having been also written by him.

CHAPTER XXI.

ANOTHER MANIFESTATION OF JESUS TO HIS DISCIPLES.

1. After this Jesus manifested himself again to his disciples at the sea of Tiberias. And he manifested himself thus.

2. There were together Simon Peter, and Thomas, called the twin, and Nathanael, who came from Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

3. Simon Peter said to them, "I am going to fish." They said to him, "We also will go with thee." And immediately they went on board a bark, but that night they caught nothing.

4. In the morning Jesus was standing on the shore, but the disciples were not aware that he was Jesus.

5. Jesus therefore said to them, "Friends, have ye anything to eat?" They answered him, "No."

6. He said to them, "Cast the net on the right side of the bark, and ye will find." And they did cast, and were unable to draw it up for the multitude of fishes.

7. Upon this the disciple whom Jesus loved, said to Peter, "It is the Lord." Now, when Simon Peter heard that it was the Lord, he put on his upper garment, for he was without clothes—and went down into the sea.

8. But the other disciples came in the boat—for they were not more than about two hundred cubits from the land—dragging the net full of fish.

9. And when they landed, they saw a fire kindled, and fish laid thereon, and bread.

10. Jesus sayeth to them, "Bring some of the fish which ye have just caught."

11. Simon Peter went back, and drew to land the net full of large fish, one hundred and fifty-three. And, many as they were, the net was not rent.

12. Jesus sayeth to them ; “ Come and dine.” Now none of the disciples presumed to ask him, “ Who art thou ?” knowing that he was the Lord.

13. Jesus therefore cometh and taketh bread, and giveth to them, and the fish in like manner.

14. And this was the third time that Jesus manifested himself to his disciples, after his rising from the dead.

15. When therefore they had dined, Jesus sayeth to Simon Peter, “ Simon, son of Jonas, lovest thou me more than these ?” He sayeth to him, “ Yea, Lord, thou knowest that I love thee.” He sayeth to him, “ Feed my lambs.”

16. Again he sayeth to him a second time, “ Simon, son of Jonas, dost thou love me ?” He sayeth to him, “ Yea, Lord, thou knowest that I love thee.” He sayeth to him, “ Take care of my sheep.”

(v. 11.) *One hundred and fifty-three.* It is pretended by Rittershusius, that this is exactly the number of the varieties of fish known to the ancients. See his ‘ *Oppian*,’ 372. Were this certain, the number of fish caught might be taken as prophetic of the call of all mankind to the Church of Christ.

(v. 15.) *Lovest thou me more than these ?* If the reader recollects Peter’s boasts of superior attachment, (*Matt.* xxvi. 33 ; *John* xiii. 37) and his subsequent three denials of our Lord, he will understand the propriety of the question thrice repeated, and the modesty of Peter’s answer.

(v. 16.) *Take care of my sheep*—ποιμανε τὰ πρόβατά μου—*parec agnos meos.* It is plain that the Latin translator read differently in his copy, from what we read in every Greek MS. According to the Latin, our Saviour repeats, *feed my lambs*, and then adds, *feed my sheep*. According to the Greek copies, he varies the expression each time :—1. βόσκει τὰ ἀρνία μου—*feed my lambs* ; 2. ποιμανε τὰ πρόβατά μου—*take care, or be a shepherd to my sheep* ; 3. βόσκει τὰ πρόβατά μου—*feed my sheep*.

17. He sayeth to him a third time, "Simon, son of Jonas, dost thou love me?" Peter was grieved that he should ask him a third time, *dost thou love me*, and he said to him, "Lord, thou knowest all things, thou art well aware that I love thee." Jesus sayeth to him, "Feed my sheep."

18. "Verily, verily, I say to thee, when thou wast young, thou didst gird thyself, and walk whither it pleased thee: but, when thou art old, thou wilt stretch out thy hands, and another will gird thee, and lead thee whither thou wouldst not."—

19. Now this he said, to point out by what manner of death he was to glorify God—and then he added, "Follow thou me."

20. But Peter, turning round, saw that disciple following, whom Jesus loved, and who at the supper leaned on his breast, and said, *Lord, who is it that betrayeth thee?*—*John* xiii. 23.

21. Peter seeing him, said to Jesus, "But he, Lord, what will he do?"

22. Jesus said, "If it be my will that he tarry till I come, what is that to thee? Do thou follow me."

23. On this a report was spread among the disciples, that that disciple was not to die. But Jesus did not say to him, *that he should not die*, but "*if it be my will that he tarry till I come, what is that to thee?*"

24. This is the disciple who beareth testimony of these

(v. 22.) *If it be my will*—*ἐὰν αὐτὸν θέλω*—*sic eum volo*. It is plain that in the Vulgate *sic* is a mistake of the copyist for *si*.

(v. 23.) *Till I come*—that is, till the destruction of Jerusalem. When this was written Jerusalem had been destroyed.

things, and who wrote them : and we know that his testimony is true.

25. Moreover, there remain many other things that Jesus did, which, were they written one by one, the world, I think, would not contain the books so written. Amen.

(v. 25.) *The world would not contain.* This hyperbolic expression has been already employed by the evangelist, (c. xii. v. 19) *the whole world*, to denote the crowds that listened to Jesus. It was probably a colloquial phrase in common use at the time.

The comparison of the conclusion of this chapter with the conclusion of the last, suggests the notion, that this history of the third appearance of Jesus to his disciples, was added by St. John at the request of his hearers, and that he makes the remark in the last verse as an excuse to relieve himself from their farther importunity ; as if he had said, you ask what I cannot undertake ; to relate all that I remember would be an endless task.

However that may be, it is plain from these words that neither this gospel, nor all the four together, contain all the words and actions of our Saviour : whence it follows that there is no scriptural ground for the assertion, which has been so often made, that the four gospels are a *full* collection of the doctrines and precepts taught and enjoined by our blessed Lord and Saviour Jesus Christ.

FINIS.

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